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T H E

H E I N R I C H R I C H E R T G E N E A L O G Y ^c

THE
HEINRICH RICHERT GENEALOGY ^c

"A Genealogy is a history of an ancestor and his descendants."

"The genealogy works down . . . to the present time enumerating by
generations the descendants of the selected ancestor and following only
blood lines of the one chosen forefather."

1812869

==>Stetson, The Art of Ancestor Hunting.

First Edition compiled by Helene Riesen Goertz, in 1937.

Now revised and brought up-to-date by Katharina Riesen

Loewen in 1956, assisted by H. R. G. Completed for

publication in 1959 by Linda Dyck Richert, Olga Richert

Ensz, Katharina Riesen Loewen, and Helene Riesen Goertz.

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January 4, 1945

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MENNONITE WEEKLY REVIEW

Centuries-Long History Back of Alexanderwohl Church

1944 Marked 70th Anniversary of Emigration to America; Origin Goes Back to Flanders, Netherlands Province, in 16th Century; Church Second Largest in Conference

ALEXANDERWOHL

By Dr. A. Warkentin

I. THE NAME.

The name, "Alexanderwohl" originated—according to a well established tradition—as the result of a short visit of Czar Alexander I with Mennonite immigrants in Warsaw on their way from Prussia to South Russia, on September 13, 1823.

After the Czar had inquired of the immigrants about their former home and their destination, the Molotschna Colony in South Russia, he parted from them with the words: "I wish you well on your journey; greet your brethren, I have been there." When the Chief Justice, Fadejew, heard of this greeting, he called the colony "Alexanderwohl," because he said, the Czar (Alexander) has wished you well.

II. THE ORIGIN of the Alexanderwohlers goes back to Flanders, a province of the Netherlands in the 16th century, later a part of Belgium and France. Some of the cities of that country are Ghent, Dunkirk, Lille, Ostende, Bruges, Belle, and others in which Anabaptists were found in the 16th century.

During the year 1556 to 1565, hundreds of these Flemish people fled to the northern provinces of the Netherlands; namely, Holland, Friesland, Groningen, etc., because of severe persecution in Flanders. Many settled in and around Amsterdam and established there the largest Flemish congregation in history.

P. M. Friesen, the historian of the Russian Mennonites, reprints a very interesting letter of the ministers and elders of the "Oude Vlaamsche Doopsgezinde Gemeente in Amsterdam" (Old Flemish Baptist-minded Congregation at Amsterdam) to the Flemish congregation at Danzig. The letter is dated May 15, 1788, and deals with questions relative to their creed and discipline.

A large number of the Flemish immigrants were weavers and for that reason, perhaps, they were accustomed to greater luxury in clo-

thing than their Frisian neighbors and brethren.

The Frisians nicknamed them "de fine," the fine ones, which according to some historians was used with reference to their beautiful garments. Others, however, believe that this nickname was used to designate their exact, strict, and "fine" observance of the rules and regulations of church discipline, particularly the ban or shunning of excommunicated members. Very probably both of

Original Church in Russia



The original Alexanderwohl church in Russia, in which the Kansas immigrants worshipped during the years preceding their emigration to America in 1874. — Photo courtesy P. T. Epp, Inman, Kansas.

these factors played an important part in the great schism between the Flemish and the Frisian brethren which occurred in 1567, only six years after Menno's death.

17th Century Migration

During the first half of the 17th century, 1600-1650, and even before, many of these Flemish brethren migrated to Prussia. They settled down in and around Danzig, in the low-

lands between the Vistula and Nogat rivers and farther south around Schwetz and Kulm on the Vistula.

The old historical records of Flanders show some of the family names which are still common among the Low-German Mennonites; as for instance, Wall (de Walle), Willem Penner, Becker, Unrau, Jantz, Isaak, (Willems), Loewen, Leonhard, Tiel Funk, Frey, Schmidt, Dirks, Richert, mann (Tieleman) et al. One minister had the name Hendrik van Rosevelt.

III. IN PRUSSIA the division between the Flemish and Frisian churches continued and was easily detected by the writer even as late as 1922. The congregations of Danzig,

Heubuden, Marienburg, Elbing-Ellerwald, et al., are of the Flemish line, while Thiensdorf-Markushof is of Frisian descent.

But even the Flemish congregations split into two branches: The "old" Flemish and the "new" Flemish or simply Flemish. The split occurred at Franeker, Holland, in 1587, because of a house purchase by the minister, Thomas Bintgens, to which deal three deacons of the church objected. Bintgens had to "confess" be-

fore the congregation. That, however, did not end the strife. Soon other congregations took sides and the Bintgens party organized as a new church, accepting for themselves the name "old (original) Flemish."

A group of these Old Flemish brethren established a church at Przechowka, near Kulm, south of Marienburg, Westprussia. They organized as DIE VLAMINGISCHE

ODER GRONINGERSCHE MENNONISTEN SOCIETAET IN PRUSSEN. Their church record, which is in the custody of the Alexanderwohl congregation at Goessel, Kansas, goes back to the year 1661.

This congregation at Przechowka is the direct ancestor of the Alexanderwohl congregation in South Russia.

For several generations the leaders of this group were Wedels. Here we find also well known names, such as Penner, Becker, Unrau, Jantz, Isaak, (Willems), Loewen, Leonhard, Tiel Funk, Frey, Schmidt, Dirks, Richert, mann (Tieleman) et al. One minister had the name Hendrik van Rosevelt.

In 1764, thirty-two families of the Przechowka congregation moved into the province of Brandenburg and established the colonies Brenkenhofswalde and Franztal. Churches were erected at Brenkenhofswalde in 1778 and at Franztal in 1787.

These are the ancestors of Gnadenfeld in South Russia.

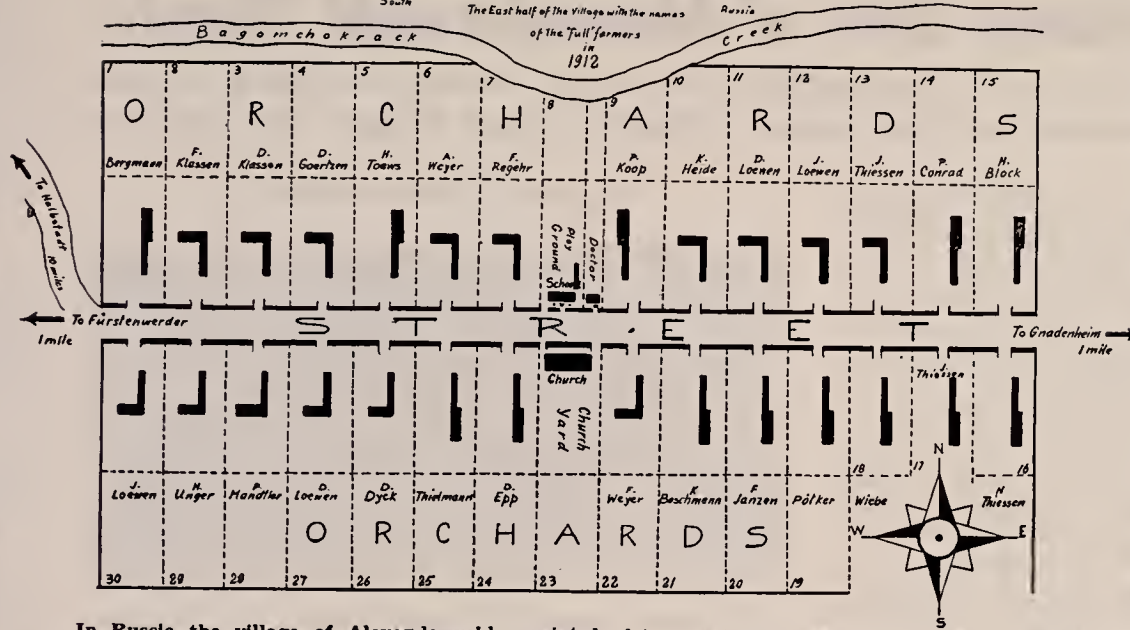
IV. IN RUSSIA the distinction between the Frisians (Grossweide and Rudnerweide), the Flemish (Ohrloff, Lichtenau, Petershagen, Margenau, Schoensee, Pordenau, Alexanderkronc) and Old Flemish (Alexanderwohl, Gnadenfeld, Waldheim) gradually disappeared.

The village Alexanderwohl near Halbstadt on the Creek Bogemchokrack, a tributary to the Molotschna river, was established in 1821. Only twenty one Old Flemish families from Przechowka and neighboring places near Schwetz left their homeland where the congregation had toiled and suffered and prospered for almost 200 years to dig new wells, and break new sod, and build new houses in a country where freedom was guaranteed them "forever." Two years later additional families arrived.

The village was laid out somewhat to the south end of a 2300 Dessjatin stretch of land (ca. 6500 acres), for

30 "full" farms and about that many "small" farms. A school house was erected on the lower, northern side of the street in the middle of the village which served for both educational and church purposes until in 1860 when a brick church building was erected on the south side of the street, opposite the school (see cut and chart).

Central Street and Homesteads in Alexanderwohl Village



In Russia the village of Alexanderwohl consisted of two parts, the east half with 30 homesteads for "full" farmers and the west half with about as many homesteads for "small" farmers. The homesteads were separated by fences and hedges.

The house, the stable and the barn of each homestead were built under one roof, but in three sections, the barn, as a rule, being built at a right angle. The buildings stood on about five acres of land approximately 50 feet from the street; the end-windows of the parlor (grosse Stube) and sleeping room (Eckstube) facing the street. Behind the barn was the threshing floor; beyond that, the orchard. Surrounding the buildings were shade and fruit trees.

The valuable map shown above was charted and sketched by Dr. A. Warkentin.

The first minister and later elder of the church was Peter Wedel, born on May 26, 1792, who died July 8, 1871. His successor, Rev. Jacob Buller, led his flock to America in 1874.

V. IN AMERICA. Under the leadership of Elder Jacob Buller about 800 souls of his congregation and of friends which joined them left their nice homes, orchards and wheat fields, in 1874, and migrated to the New World. The day of departure was set for the 20th of July, 1874. It is said that only seven families of the whole Alexanderwohl congregation chose to remain in Russia.

An August 12 they embarked, in Hamburg, Germany, on two ships, the *Cimbria* and the *Teutonia* (the *Teutonia* left harbor a few days later). Elder Jacob Buller was the leader on the *Cimbria*. With him were 303 adults and 172 children. They took up land in Marion County, building up the Alexanderwohl community.

The immigrants on the *Teutonia* arrived at New York on September 3 and under the guidance of Rev. Dietrich Gaeddert settled down in McPherson County establishing the Hoffnungsau church.

The year 1944 marks the 70th anniversary of the arrival of those two groups.

The "New Alexanderwohl Mennonite Church" held worship services in the Immigrant House until the congregation was ready to build the first roomy church, in 1886, twelve years after their arrival on the Kansas prairies. At that time their membership was comparatively small, in 1889 the number was 650, and on January 1, 1941, it was 912.

Reason for Emigration

The reason for the emigration was

the new military law in 1871 in Russia which introduced compulsory military service. The freedom which had been "guaranteed" them and the other Mennonites in Russia "forever" was taken away from them after 54 short years.

To save their conscience and the heritage of their fathers, they sacrificed life's comfort and their cultural achievements; to secure freedom in the training of their children in the most holy faith they took upon themselves all the hardships of pioneers.

Weighing in a balance the comforts of life, with suppressed conscience on the one side, and hardships, with freedom, on the other, they reached out for the latter, thus leading their children out into a free country with opportunities for all.

Even though they did not sing it, they acted out what their children sing today:

Faith of our Fathers, holy faith!
We will be true to thee till death!



THERE stood the Alexanderwohl immigrant house, says Rev. P. P. Buller, Newton, as he points to a spot in an open field on farmland now owned by David Ediger northeast of Goessel. Actually there were two immigrant houses erected by the Santa Fe to accommodate the immigrants upon their arrival. The place is about one and one-half miles from the present Alexanderwohl church.

1954 Marked 80th Year Since Big Immigration to Kansas from Russia

First of Some 300 Families Arrived
In Central Kansas in Fall of 1874

By The Editor

Swish, swish, swish went the tall grass as trains of horse and ox-drawn wagons—laden with Mennonite immigrants and their household supplies—plodded across the open prairie from Peabody, Newton and Halstead, heading north.

Now and then, frightened by the unfamiliar sight, great flocks of prairie chickens whizzed up.

Aside from an occasional sod house built by homesteaders, the travelers saw only an endless expanse of prairie and limitless sky.

That was 80 years ago—in the fall of 1874.

Two Groups

Core of the Kansas immigration, which attracted nation-wide attention, were the Low German "Alexanderwohlers" from South Russia and the Swiss German "Hoffnungsfelders" from Kotosufka, Volhynia province, near Warsaw. The locations in Marion and



REV. PETER BULLER, 91, of Goessel, oldest living Mennonite minister in the Alexanderwohl community, vividly remembers the immigration from Southern Russia 80 years ago. He was 11 years old at the time the settlers arrived in Kansas.

McPherson counties for which they were heading were destined to expand into the largest and most prosperous Mennonite communities west of the Mississippi.

The Alexanderwohl group settled about 14 miles north of Newton, near the present site of Goessel, while the Hoffnungsfeld group established itself almost due north of Halstead, near the present town of Moundridge. Other communities which came into existence at about the same time were Gnadenau at Hillsboro and Hoffnungsau near Inman.

Pioneer Memories

Among the few remaining pioneers who still remember the early days at Alexanderwohl are Rev. Peter Buller, 91, and Rev. P. P. Buller, 80, both retired ministers of the Goessel Mennonite church. Rev. Peter Buller was 11 years old when he arrived in America with his parents, and Rev. P. P. Buller about eight weeks.

"We came on the ship Zimbria, 303 adults and 172 children," says

the elder Rev. Buller. "We arrived in New York on Aug. 15, 1874, then went by train to Lincoln, Nebr., staying about 19 days, until Sept. 11." Rev. Buller has all the dates and figures neatly written down in a diary. (Additional South Russian immigrants, about 230 adults and 114 children, arrived in New York four days after the first group, on the ship Titonia.)

From Lincoln the immigrants again traveled by train to Topeka, Kans., staying until Sept. 26. Then once more by train from Topeka to Newton and from here with wagons and belongings to the Alexanderwohl location on Oct. 8.

Of the stay in Topeka, Rev. P. P. Buller well remembers his parents telling how the families were quartered in a large sheep barn—not too bad, considering—but was it ever dusty! Good use was made of the waiting period at all of the stopping places to buy horses and oxen, wagons, stoves and other necessities in general.

Immigrant Houses

Waiting for the settlers at the new Alexanderwohl site were two long, barrack-type structures built by the Santa Fe Railway Company, which had worked hard to attract the Mennonites to Kansas and had also sold them the land.

These buildings—which came to be permanently designated as immigrant houses—served the settlers as combination home, school and church, but not for long. Families were eager to get out on their own allotted tracts and there began building "soddies" or sod and frame structures, many of which they already used the first winter. Soon the immigrant houses, too, were moved away to the location of the present Alexanderwohl church and Sunday worship services held there.

For the immigrants, young and old, came sharp indications of hardships to be encountered in the new land. Even the brief days spent at the various railroad towns were not without misgivings, sickness, tears and trouble.

From
Mennonite Weekly Review,
printed on December 30,
1954.

Present House of Worship Near Goessel



Reconstructed and enlarged in 1928, the present Alexanderwohl church was dedicated on November 11 of that year. The congregation is the second largest in the General Conference.

The following have been ministers of the Alexanderwohl church at Goessel since it was established there in 1874: Elder Jacob Buller, Rev. Heinrich Richert, Rev. Peter Voth, Rev. Peter Unrau, Rev. Heinrich Goertz, Rev. Jacob Richert, Elder Peter Balzer, Elder Heinrich Banman, Rev. Peter Pankratz, Rev. Abr. Woelk, Rev. Peter Buller, Rev. C. C. Wedel, Rev. P. H. Richert, Rev. P. R. Voth, Rev. P. P. Buller, Elder P. H. Unruh, Rev. J. J. Banman, Rev. F. G. Pankratz, and at the present time Rev. P. A. Wedel.

The congregation last year had a membership somewhat over 900.

During the course of years both the Goessel and Tabor Mennonite churches have branched out of Alexanderwohl. At the former, Rev. Peter Buller and Rev. P. P. Buller have served as ministers since the church was organized in 1920. Edwin Stucky is at present assistant minister there. Also Rev. Jac. R. Duerksen served as assistant for two years until he went to India as missionary.

At Tabor Dr. P. H. Richert has served continuously since 1908. Rev. H. B. Schmidt, assistant pastor, was ordained as junior elder a few weeks ago. Rev. Gustav Frey also assisted there for some time.

THE WRITER



To Dr. Abr. Warkentin, now of Chicago, the Review is sincerely grateful for the accompanying article on the origin and history of the Alexanderwohl Mennonite church.

Dr. Warkentin is widely known in the United States and Canada through his outstanding work as writer, teacher and minister. It is good news that he is steadily, although slowly, recovering from his severe illness in the latter part of 1943.

A Prophecy of Our Fathers

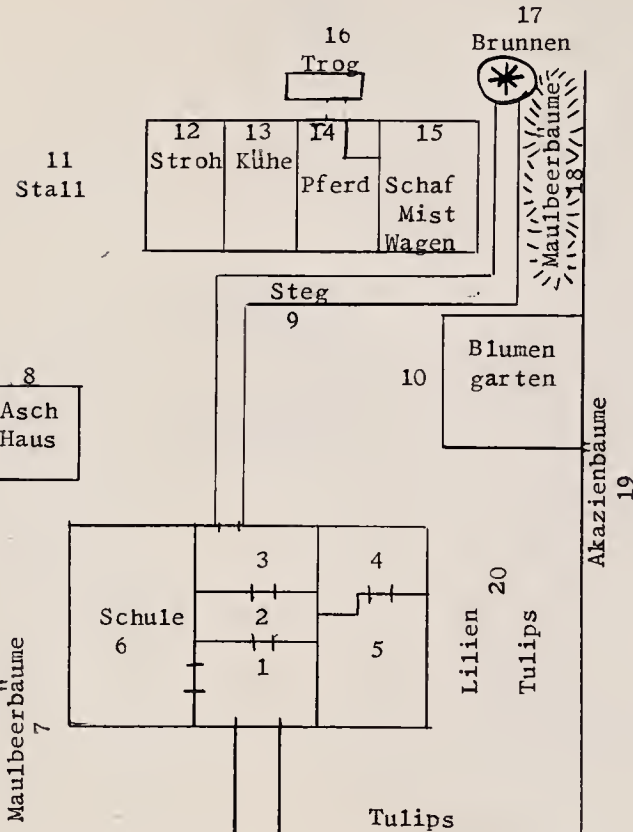
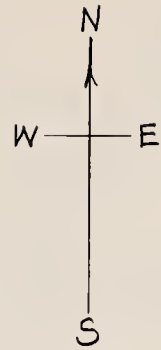
Noble Prentis after a visit in the vicinity of Newton wrote in the Atchison Champion, May 8, 1882:

"It is a matter, I regret to say, of uncertainty, whether the work begun by these Mennonite settlers will be completed. If the sons of Peter Schmidt, of Emmathal, and Heinrich Richert, of Blumenfield, will walk in the ways of those worthy men, the result will be something like fairyland — the fairies being, however, substantial men, weighing about 185 pounds each. The orchards will bud and bloom, and amid them will stand solid brick houses, like those in Russia, and the richest farmers of Kansas will dwell therein. But there is a danger that this will not come to pass. Jacob and David will go to work for the railroad, and let the plow take care of itself; Susanna and Aganetha will go out to service in the towns, and fall to wearing fine clothes and marrying American Gentiles; and the evil day may come when the descendant of the Mennonites of the old stock will be cushioning store-boxes, saving the Nation with his mouth, or even going about like a roaring lion, seeking a nomination for Congress. I wish I could believe it otherwise. . . . I could indulge in a vision of the future — of a peaceful, quiet, wealthy people, undisturbed by the throes of speculation or politics, dwelling in great content under the vines and mulberry trees which their fathers planted in the grassy, wind-swept wilderness."

Prentis need not have been troubled with uncertainty.

VILLAGE SCHOOLMASTER RICHERTS' YARD

GNADENHEIM, SOUTH RUSSIA



As recalled by Sara Richert Riesen. Here she lived as a 17 year-old girl.

- | | |
|-----------------------------|-------------------------------|
| 1. Front Hall | 11. Barn |
| 2. Kitchen | 12. Straw |
| 3. Back room | 13. Cows |
| 4. Family room | 14. Horse |
| 5. Front room | 15. Manure and Wagon |
| 6. School | 16. Trough |
| 7. Mulberry trees | 17. Well |
| 8. House for ashes | 18. Mulberry trees |
| 9. Walk | 19. Locust trees |
| 10. Flower garden Langemans | 20. Tulips and lilies or iris |

STRASSE

Goertzens

Mühle

Heiden

Wall

Magazin
(Getreidehaus)
Grain Storage

Weg nach
Margenau

Loewens

EARLY RECORDS

GROSS CORNELS AND HEIN RICHERT

"VLAMINGEN ODER GRÖNINGERSCHE MENNONITEN SOCIETAET ALHIER
IN PREUSEN.

RICHERT oder das Richerts Geschlecht stamt zwar gantz zusammen,
doch der Gestalt dass ihr Urstandts Vater samt sein Ort der
Wohnung, vor name und Persohn nicht zuerforschen ist und
werden die zwei Gross Cornels Richert und Hein Richert
welcher nom: 737 und 738 zu finden, nur blosz das wegen
hirher genottiert ewils rechte Richert Brüder gewesen sindt,
von der ersten nom: 737 ist bekndt dasz er als Schuster
Sol aus Danzig soll in diesen Ort gekommen sein.

Solten die Eltern zu Danzig oder etw in der Gegend
gewont haben so müsten Hein Richert auch fals von Daum
hierher gekomen sein."

"From

Przechowka Church Book"

(Quoted in David & Sara Dirks Richert book
compiled by Agnes Richert Warkentin & others)

"(Przechowka is pronounced Pshichowka, German ch sound)
Przechowka about 60 miles South of Danzig."

EARLIEST KNOWN RICHERT ANCESTORS

TRANSLATION OF THE PREVIOUS COLUMN

"First mention of the name RICHERT is found in the church
book of the Flemish or Groningerscher Mennonite Society
in Prussia. Notation found with Cornels and Hein Richerts
records: There is no earlier record, or information of
the Richert name (or Richerts), parentage or ancestry,
origin or personage, except that "GROSS" CORNELS AND HEIN
were brothers, and that since it was known that Gross Cornels
had been a shoemaker's apprentice in Danzig, they supposed
that Hein also came to this Mennonite community in Prussia.

Loosely translated by Mrs. Velda Duerksen
(Mrs. A. Adolf Duerksen)

"It was related by Rev. Abraham Ratzlaff that the two lines
of Richerts came from two brothers who sailed a merchant ship
up the Vistula River (Weichsel). A storm arose and broke their
vessel to pieces and all the merchandise was lost. The two brothers
saved their lives by swimming to shore. They landed where the Men-
nonites had colonized when leaving the Netherlands and as they were
treated well, decided to stay, and married into Mennonite families."

Source: same as opposite

By Dr. Henry Richert.

INTRODUCTORY COMMENTS

This Genealogical Table begins with Heinrich Richert, immigrant ancestor. However, a few facts concerning earlier ancestors and relatives, as known, are stated below.

I. Ancestors of Heinrich Richert:

*For additional information found later see next page

Grandfather: Andreas Richert B. March 3, 1771 D. Oct. 24, 1845 Bapt. Aug. 24, 1788
 Parents: David Richert --- father --- came to America, but died soon after. B. Oct. 27, 1806.
 D. May 24, 1878.
 Sara Dirks (Duerks) B. June 25, 1812 D. July 21, 1864 M. Nov. 1, 1829. She is No. 91
 in Book No. 2 of the Alexanderwohl Church books.
 Concerning Sara Dirks Richert it has been said: "Grossmutter war aus einer
 adeligen Familie und war eine sehr zarte Frau." ---Sara Richert Riesen
 (Mrs. Rudolf Riesen)

Children of David and Sara Dirks Richert (Bros. and sisters of Heinrich Richert): Heinrich;
 Helena (Mrs. Cornelius Voth); Marie (Mrs. David Voth); Susanna (Mrs. Jakob
 Schmidt); John; Jakob; Cornelius.

II. Ancestors of Anna Schmidt Richert (Mrs. Heinrich Richert No. 1)

Grandfather: Harpard

Concerning him Mrs. Helena Unruh (Richert) (Balzer) has said: "Ein sehr aufrichtiger und
 sehr christlicher Mann." "Einer hat gesagt, dieser Mann sei in der ganzen Umgegend der
 aufrichtigste Mann." (A very honest Christian man. Someone has said this man was the
 most honest person in the whole community.)

Parents: Henrik Schmidt
 Katharina ?

Children of Henrik and Katharina Schmidt (Bros. and sisters of Anna Schmidt Richert):
 Anna (Mrs. H. Richert No. 1); Jakob; Half brothers: Heinrich; Peter; Johann;
 Stepbrothers: David; _____;

HEINRICH RICHERT'S ANCESTRY

(Information from Genealogy compiled by
J. A. Duerksen. Numbers used refer
to Przechowka church book.)

The name Richert first appears as No. 15 in the Przechowka church book. He had a son HEIN RICHERT (738) who came from Danzig. Hein's son was PETER RICHERT (746) who lived in Ausmass and died July 4, 1774. Peter's son was ANDRES RICHERT (761) born March 3, 1771, in Ausmass, W. Prussia and died October 24, 1845. The son of Andres was DAVID RICHERT (1501) born October 27, 1806, in Kunpat, W. Prussia. He died January 5, 1878 (evidently in America.) David's son was HEINRICH RICHERT, our immigrant ancestor, born May 23, 1831, Kunpat, W. Prussia and died October 16, 1895.

Beginning with the above mentioned DAVID RICHERT we find that his wife was SARA DUERKS, born July 7, 1812, and died August 2, 1864. Nothing further is recorded about her ancestors. Andres Richert's wife was ANCEKE SPARLINGS (909) who died on August 25, 1850. Her father was OHM LOHRENTZ SPARLING (900) born May 24, 1718, Dorporch, W. Prussia. His parents were TOBIAS SPARLING (890) married June 17, 1696, to ANCEKE SCHELLENBERGER (781) born September 18, 1678, Dorporch. Tobias Sparling's father is listed as No. 18 in the Przechowka church book merely as SPARLING. Ancke Schellenberger's father, TOBIAS SCHELLENBERGER (779) was born May 21, 1640, and died April 19, 1697, while her grandfather, also TOBIAS SCHELLENBERGER (16) migrated about 1634 from Moravia, because of the Catholic Counter Reformation.

Going back to PETER RICHERT (746) mentioned above, we find he was married to TRINCKE UNRAUEN (976) born November 23, 1742, in Kunpat. She died October 30, 1807. Trincke Unrauen's parents were PETER UNRAU (952) who was born October 8, 1705 Kunpat and died February 1764, and TRINCKE WEDELS, who was born January 21, 1719, and died in 1757. Peter Unrau's father was OHM HEIN UNRAU (942) born August 24, 1678, Kunpat and died April 19, 1719. And his father is listed merely as UNRAU (939) in the church book. TRINCKE WEDEL'S father was ANDRES WEDEL (No. 198) who lived in Przechowka and her grandfather is listed merely as WEDEL (194).

Hein Richert's (738) wife was SARCKE BULLERS (355) who was born June 15, 1742, and died June 13, 1746 (?). Sarcke's father, merely listed as BULLER (339), was married to DINA THOMSEN (930B). Her father was JACOB THOMS (930) who lived at Dorporch. and again his father, listed merely as THOMS (20) migrated from Moravia to W. Prussia.

HELENA UNRUH RICHERT'S ANCESTORS.

Helena Unruh's parents were PETER UNRUH, b. Oct. 4, 1882, Alexander-wohl, R.; d. Feb. 24, 1900 (in America), and SARA SCHRÖDER, B. Apr. 1, 1827, Alexanderwohl, R. d. June 10, 1914.

Peter Unruh's parents were PETER UNRUH (UNRAU) (1229) b. Sep. 2, 1786 Unruh's K1. Kunpat, Pr. d. Mar. 13, 1848, Alexanderwohl, R. and HELENA HARPARTH (1338) b. Jan. 2, 1792, and d. Nov. 1834.

Sara Schröder's parents were JOHANN SCHRÖDER, B. (1758) Podwitz? Schröder's Pr., d. 1854, and Sara Tyart, b. 1781. d. 1864. No further record. parents

Peter Unruh (Unrau's) (1229) parents were HANS UNRAU (985) b. Nov, 9, 1783, and MARICHE RATZLAFFEN (138) b. May 5, 1763.

(Unrau)
(1229)
Parents

Helena Harparth's (1338) parents were MICHAEL HARPARTH (507) b. Jan. 10, Harparth's 1758, Becherritz, Pr. d. Apr. 20, 1795 and ANCEKE DIRCKSEN (453) b. (1338) Apr. 14, 1758 Jeziorben, W. Pru. parents

Michael Harparth's (507) father's name also was MICHAEL HARPARTH Harparth's (506) b. Dec. 19, 1720, Przechowka, Pr. d. Oct. 21, 1777, and his grandfather is listed merely "HARPARTH, LUTHERAN, A very God-fearing wife." ancestors

Ancke Dircksne's (453) parents were DAVID DIRCKS (440) Klein Kunpat and ELSCKE RATZLAFFEN (75).
 parents

Hans Unrau's (985) parents were HANS UNRAU (960) b. Sep. 29, 1722, Kunpat, d. Dec. 5, 1809 and ANCEKE SPARLING (904), b. Mar. 29, 1725 Pzrechowka, d. Jan. 7, 1782.
 parents

Hans Unrau's (960) parents were HANS UNRAU (957) who lived in Kunpat, and ANCEKE NACHTIGAHLS (634). Hans Unrau's (957) father is merely listed as UNRAU (947).
 parents

Ancke Nachtigahl's (634) father was Jeorgen Nachtigahl (631) "Lutherisch" and his father and grandfather are merely listed as NACHTIGAHL (629) and NACHTIGAHL (12).
 ancestors

Ancke Sparling's (904) parents were TOBIAS SPARLING (891) b. Kunpat Trincke Ratzlaffen (28) b. Feb. 11, 1687.
 parents

Tobias Sparling's (891) father was ISAAC SPARLING (887) and his father in turn is listed merely as SPARLING (18) "from Danzig."
 ancestors

Trincke Ratzlaffen's (28) father was HANS RATZLAFF (23) Diacon and his father in turn was listed merely as RATZLAFF (14).
 ancestors

Mariche Ratzlaffen's (138) parents were TOBIAS RATZLAFF (79) b. Feb. 2, 1735, died May 20, 1782, and Trincke SCHMIDTEN (799).
 parents

Tobias Ratzlaff's (79) parents were OHM PETER RATZLAFF (36) b. May 18, 1689, d. Mar. 14, 1775, and MARICHE SPARLINGS (899) b. Aug. 13, 1714, Dorporch, d. Feb. 2, 1791.
 parents

Ohm Peter Ratzlaff's (36) father was HANS RATZLAFF (25) b. Jan. 1, 1661, and his father was also named HANS RATZLAFF (23) Diacon and his father in turn was listed merely as RATZLAFF (14).
 ancestors

Mariche Sparling's (899) parents were TOBIAS SPARLING (890) and Nietcke Schellenberger (781) b. Sep. 18, 1678, Dorporch.
 parents

Tobias Sparling's (890) father is listed as SPARLING (18) "from Danzig."
 father

Nietcke Schellenberger's (781) father was TOBIAS SCHELLENBERGER (779) b. May 21, 1640, Dorporch, d. Apr. 19, 1697, and his father also named TOBIAS SCHELLENBERGER (16), was "from Moravia."
 ancestors

Trincke Schmidten's (799) father was PETER SCHMIDT (788) and his father was also PETER SCHMIDT (784) Kunpat, and one generation further back lists only SCHMIDT (783).
 ancestors

Ancke
Dircksen's
(453)
parents

We have still to pick up the lineage of Ancke Dircksen (453).
Her parents were DAVID DIRCKS (440) Klein Kumpat and ELSCKE
RATZLAFFEN (75).

David
Dircks
(440)
ancestry

David Dircks' (440) parents were DAVID DIRCKS (6), a "cobbler"
by trade, and Sarcke Schmidten (795 A) b. May 29, 1701.

Sarcke
Schmidten's
(795 A)
ancestors

Sarcke Schmidten's (745 A) father was Kasper SCHMIDT (786) and his
father in turn is listed merely SCHMIDT (783).

Elscke
Ratzlaffen's
(75)
parents

Elscke Ratzlaffen's (75) parents were OHM PETER RATZLAFF (36)
b. May 18, 1689, d. Mar. 14, 1775, and SARCKE SCHMIDTEN (836)
b. 1695.

Ohm Peter
Ratzlaff's
(36)
ancestors

Ohm Peter Ratzlaff's (36) father was HANS RATZLAFF (25) b. Jan. 1,
1661, and his father was also HANS RATZLAFF (23) Diacon in church
and the last generation merely lists RATZLAFF (14) "a Swedish soldier
turned Mennonite."

Sarcke
Schmidten's
(836)
ancestors

Sarcke Schmidten's (836) father was EHRENST SCHMIDT (785) and his
father is listed as SCHMIDT No. 783.

III. Ancestors and brothers and sisters of Helena Unruh Richert (Mrs. Heinrich Richert No. 2):

*For additional information found later see next page

Parents: Peter Unruh
Sara Schroeder Unruh

Children of Peter and Sara Schroeder Unruh: Heinrich; Helena (Mrs. Heinrich Richert No. 2) (Mrs. Peter Balzer No. 2); Sara (Mrs. Peter Balzer No. 1); Peter P.; Anna; Anna (Mrs. J. K. Regier); David P.; Maria; Katharina (Mrs. D. J. Regier).

Concerning Adopted Children and Stepchildren

Names of adopted children are mentioned and indication is made that they are adopted or stepchildren, but their lineage does not continue into the next generation. See Generation III. Schmidt, J. F: Hazel and Carl--these do not receive a number.

Numbering the Descendants

In order to trace back any descendant to the first ancestor (Heinrich Richert) a system of numbering has been adopted; e.g. I:1 means first child of I. ancestor; that is, Anna Richert, later Mrs. David Schmidt. I:2:7 means seventh child of the second child of the first ancestor; that is Anna Richert, later Mrs. Peter C. Andres. I:11:2:1 means first child of the second child of the eleventh child of the I. ancestor, i.e. Anton Stuart first son of Anton S. Richert, second child of Peter H. Richert, Eleventh child of Heinrich Richert.

Numbering other Persons

In case of other persons than descendants, their relation to Heinrich Richert is indicated by means of letters following the Roman numeral I; e.g. I:w1 means first wife of I. ancestor. Or I:f means father of I. ancestor, or I:w2:s means sister of the second wife of I. ancestor, etc.

HEINRICH RICHERT

(Immigrant Ancestor)

Heinrich Richert was a village schoolmaster (Dorfschullehrer) and a minister in the German Mennonite settlement in South Russia. He emigrated to America in 1874 and settled in McPherson County, Kansas.

He was born on May 23, 1831, at Gross Deutsch Kunopat, Prussia, Germany. He died on October 16, 1895 in Alexanderwohl, McPherson County, Kansas.

On June 4, 1853, he was married to Anna Schmidt who was born on October 27, 1827, at Alexanderwohl, South Russia. She died on March 27, 1869, in Gnadenheim, South Russia. She is the mother of nine children (No. 1-9 Generation 1.)

On November 4, 1846, Helena Unruh, second wife of Heinrich Richert was born. They were married August 19, 1869. She is the mother of eight children (No. 10-17 Generation 1.) Helena Unruh Richert was married a second time later to the Rev. Peter Balzer. She died December 7, 1936, in Goessel, Kansas.

(For a biographical sketch of Heinrich Richert see P.M. Friesen, Die Alt-evangelische Mennonitische Br^uderschaft in Russland. Teil 2 Seite 99-108. This sketch was written by his son-in-law C. H. Wedel, first president of Bethel College.)

For English translation of above see page 119 ff.

(A brief sketch can also be found in Bundesbote Kalender 1897 p. 28-35. Contains portrait.)

TABLE I

Table of Descendants of Heinrich Richert

Generation I	Generation II	Generation III	Generation IV	Generation V
1. Anna (Schmidt)	<ul style="list-style-type: none"> 1. Anna 2. Daniel 3. Helena (Hilty) 	<ul style="list-style-type: none"> 1. Karl 2. Ruby Sarah (Tuggle) 	<ul style="list-style-type: none"> 1. John Craig 1. John Allen 1. Norma Janice 2. Eleanor Ann 3. Wesley Earl 4. Terry Lee 1. Mary Kathleen 2. LuAnn Fern 1. Edward Ray 2. David Eugene 	<ul style="list-style-type: none"> 1. Donald Dean 2. Danny Wayne
2. Heinrich H.	<ul style="list-style-type: none"> 4. Maria (Wall) 1. Margaret (Schmidt) (Boldt) 2. Gustav 3. Marie (Schmidt) 4. Adolf 5. Eric 6. Martha (Unruh) 	<ul style="list-style-type: none"> 2. Arnold 3. Harold 1. Gustav Edward 1. Lucilla Fern (Funk) 2. Olin LaVern 1. Esther Mae 2. Sylvia Ruth (Jantz) 3. Eldon Carl 4. Della Irene (Wiebe) 5. Homer Lloyd 	<ul style="list-style-type: none"> 1. Evelyn Irene 2. Kenneth Ray 3. Clifford Dean 4. Viola Kay 1. Janice Elaine 1. Rodney Bruce 	
	7. Anna (Andres)			

TABLE I continued

Generation I	Generation II	Generation III	Generation IV
3. Sara (Riesen)	1. Katharina (Loewen)	1. Roland Philip	1. Karin Gae
		2. Bruno Fritz	2. Janith Ann
			3. Nancy Jane
			4. Evet Sue
			5. Collin Gary
	2. Maria	3. Esko Walter	1. Margret Sue
			2. Theodore Wayne
	3. Emil	1. Austin Herbert	3. Kathryn Ann
			1. Kent Marley
	4. Daniel	2. Carl Homer	1. Carl Edgerton
	5. Helene (Goertz)		2. Cameron Faith
	6. Gertha		
	7. Selma (Linscheid)		
4. Helena (Schroeder)	1. Albert	1. Orlando Ernest	
	2. Katharina (Unruh)	2. Dora Evelyn	
		1. Elma	
	3. Sara (Unruh)	2. Martha	
		3. Mildred Luella	
	4. August	1. Allen Vern	1. Linda Kay
		2. Clayton Henry	
		3. Luella Hilda (Rempel)	
		4. Ruben Roy	
	5. Ferdinand	1. Melvern Norton	1. Roger Dean
		2. Orpha Melita (Voth)	2. Jolietta Gail
			3. Lonnie James
	6. Reinhard P.	1. Sophie Leanora	
		2. Randolph Roy	

TABLE I continued

Generation I	Generation II	Generation III	Generation IV
4. Helena (Schroeder) cont.	{ 7. Willie 8. Walter H.		
5. Maria (Klassen) (Boese)	{ 1. Peter Edward 2. Helena Idona (Nachtigal) 3. Henry Theodore 4. Marie 5. Jacob Abraham	{ 1. Richard John 1. Verda Ethel (Wedel) 2. Erlene Ruth (Unruh) 3. Esther Delaine (Schmidt) 4. Marybeth June (Schmidt)	{ 1. Gary Roger 1. Freddie Lee 2. Jemale Sue 3. Janice Fey 4. Leslie Dean Twins 1. Douglas Jon (adopted) 1. Gail Janine 2. Barbara Joe 1. Cynthia Ann 1. Theodore Carl 2. Frederick
6. Susanna (Wedel)	{ 1. Theodore Otto 2. Oswald Heinrich 3. Hilda Helene (Osburn)	{ 1. Theodore Carl 2. Gertrude Elizabeth (Alexander) 1. Donald Oswald 1. Leslie 2. Robert Leon 3. Morris	{ 1. Linda Susan 2. Leslie Dianne 1. Kyle Brook 2. Kyrie Shaun
7. Katharina (Schroeder)			

TABLE I continued

Generation I	Generation II	Generation III	Generation IV
8. Jacob H.	<ul style="list-style-type: none"> 1. Olga Elsie (Ensz) 2. Carl J. 3. Ruth Margaret 	<ul style="list-style-type: none"> 1. Roland 2. Sara Marie 	<ul style="list-style-type: none"> 1. Daniel Roland 2. Quentin James
9. Justina			
10. Aganetha (Klassen)	<ul style="list-style-type: none"> 1. Henry 2. Peter 3. Christoph 4. Otto 5. John 6. Rudolf A. 	<ul style="list-style-type: none"> 1. Eldon 2. Ruben 3. Anton 4. Harold 1. Carl 2. Clarence 	<ul style="list-style-type: none"> 1. Brien Dale
11. Peter H.	<ul style="list-style-type: none"> 1. Stella 2. Anton S. 3. Elma (Crockett) 4. Otto P. 	<ul style="list-style-type: none"> 1. Donald Roy 2. Aganetha Ann 3. James Reed 4. Vernelle Fae 5. Cynthia Mae 1. Anton Stuart 2. Kent David 3. Clark Willard 4. Carolyn Louise 5. Kathryn Elizabeth 1. Mary Alice 2. Linda Jeanette 3. Carol Anne 	

Heinrich Richert / Anna Schmidt

Heinrich Richert / Helena Unruh

TABLE I continued

Generation I	Generation II	Generation III	Generation IV
11. Peter H. cont.	{ 5. Samuel	{ 1. Ruth Elaine 2. Helen Marie	
12. David	{ 1. Roland		
13. David H.	{ 2. Ethel Edith (Schmidt)	{ 1. David Edward 2. Steven Gary 3. Donald Ray 4. Meribeth Ann 5. Susan Kay	
14. Margaret			
15. Martha (Penner)	{ 1. Audrey (Oberting)		
16. John J.	{ 2. Forrest Eugene		
	{ 1. Dorothea (Heath)	{ 1. Elizabeth Ann 2. Stephen Paul 3. Rebecca Jo	
17. Elisabeth (Epp)	{ 2. Carl H.	{ 1. Mark James 2. Mary Ellen	
	{ 3. Robert O.		

FAMILY Heinrich Richert

ADDRESS _____

NO. I

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Heinrich Richert	May 23, 1831	Gross Deutsch Kunopat-Prussia Germany	Mennonite	June 4, 1853	Teacher	Oct. 16, 1895 in Alexanderwohl McPherson Co., K
Mother: I. wife Anna Schmidt	Oct. 27, 1827	Alexanderwohl., So. Russia	Mennonite	June 4, 1853	Homemaker	Mch. 27, 1869 in Gnadenheim So. Russia
No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks
1.	Anna	Mch. 12, 1854	Nakolaidorf, So. Russia	Mennonite	Nov. 30, 1884	Died in Alexanderwohl McPherson Co., Kansas
2.	Heinrich H.	Aug. 13, 1855	Nakolaidorf, So. Russia	Mennonite	July 24, 1926	Died in Alexanderwohl McPherson Co., Kansas
3.	Sara	Mch. 1, 1857	Nakolaidorf, So. Russia	Mennonite	June 8, 1942	Died in Colorado Springs, Colo.
4.	Helena	Jan. 8, 1859	Nakolaidorf, So. Russia	Mennonite	Aug. 30, 1920	Died in Alexanderwohl
5.	Maria	July 4, 1860	Gnadenheim, So. Russia	Mennonite	Sep. 13, 1937	Died in Alexanderwohl
6.	Susanna	Mch. 8, 1862	Gnadenheim, So. Russia	Mennonite	May 30, 1916	Died in Newton, Kansas
7.	Katharina	Dec. 2, 1863	Gnadenheim, So. Russia	Mennonite	Nov. 4, 1894	Died in Alexanderwohl
8.	Jacob H.	Oct. 4, 1866	Gnadenheim, So. Russia	Mennonite	Apr. 21, 1923	Farmer, McPherson Co., Kans. Pres. Menn. Mut. Fire Ins. Co.
9.	Justina	Mch. 16, 1869	Gnadenheim, So. Russia	Mennonite	Mch. 17, 1869	Newton



Gerrit R. Bickert.

Member of General Conference
Foreign Mission Board
1876 - 1896

F A M I L Y Heinrich Richert

ADDRESS _____

NO. I

		Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father:							
Heinrich Richert		May 23, 1831	Grosz Deutsch Kunopat Prussia Germany	Mennonite	Aug. 19, 1869	Teacher	Oct. 16, 1895 Alexanderwohl, Kansas
Mother:							
II. wife Helena Unruh		Nov. 16, 1846	Alexanderwohl, So. Russia	Mennonite	Aug. 19, 1869	Homemaker	Dec. 7, 1936 as Mrs. Peter Balzer
No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks	
10.	Aganetha	July 21, 1870	Gnadenheim, So. Russia	Mennonite	Goessel, Kans. Jan. 5, 1940	She was Mrs. P. P. Klassen	
11.	Peter H.	Aug. 11, 1871	Gnadenheim, So. Russia	Mennonite	Oct. 24, 1949	Teacher-Farmer-Preacher	
12.	David	Sep. 21, 1873	Gnadenheim, So. Russia	Mennonite	Jan. 16, 1874	In Gnadenheim, So. Russia	
13.	David H.	Mch. 8, 1875	Alexanderwohl, Kansas	Mennonite		Prof. of Math., Bethel College	
14.	Margaretha	Apr. 27, 1878	Alexanderwohl, Kansas	Mennonite	Sep. 26, 1956	Deaconess-nurse Sister Superior at Home of Aged, Goessel, Kans.	
15.	Martha	Feb. 15, 1881	Alexanderwohl, Kansas	Mennonite		Missionary-nurse in Champa, India	
16.	Johannes	Sep. 1, 1882	Alexanderwohl, Kansas	Christian		Banker	
17.	Elisabeth	Nov. 27, 1885	Alexanderwohl, Kansas	Mennonite		Lived in Henderson, Nebraska after her marriage	

FAMILY Anna Richert Schmidt

ADDRESS _____

NO. I: 1

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: David Schmidt	Apr. 10, 1844	Waldheim, S. Russia	Alexanderwohl Mennonite	M. 3 times May 15, 1873	Farmer	Apr. 10, 1914
Mother: Anna Richert	Mch. 12, 1854	Nikolaidorf, S. Russia	Mennonite	May 15, 1873	Homemaker	Alexanderwohl Goessel, Ks. Nov. 30, 1884

[illegible]



Anna Richert was born March 12, 1854, in Nickolaidorf, South Russia, married David Schmidt May 27, 1873, they emigrated with the Richert family in 1874 and settled in Meridian Township, McPherson County, Kansas. Their home adjoined the Richert homestead on the north where they resided at the time of her death which occurred on November 30, 1884.

The following children were born to them:

Anna, born April 14, 1876, died November 4, 1877.
Daniel, born March 11, 1878, died August 25, 1883.
Helena, born August 24, 1880.
Maria, born December 1, 1882, died March 7, 1944.

FAMILY Ruby Sara Hilty TuggleADDRESS Manter, KansasNO. I:1:3:2

Birth

Place of Birth

Church
MembershipDate of
Marriage

Occupation

Died

Father:

Milas W. Tuggle

Mch. 29, 1906

Burrtton, Kansas

May 12, 1945

Farmer

Mother:

Ruby Sara Hilty

Apr. 11, 1916

Johnson, Kansas

Methodist

May 12, 1945

Stenographer
Homemaker

No.

Children

Birth

Place of Birth

Church
Membership

Died

Remarks

1.

John Allan

Dec. 6, 1948

Garden City, Kansas

FAMILY Maria Schmidt Wall

ADDRESS _____

NO. I: 1: 4

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Abraham Wall	Sep. 1, 1881	Buhler, Kansas	Buhler, Kans. Mennonite	Aug. 24, 1911	Farmer	
Mother: Maria Schmidt	Dec. 1, 1882	Goessel, Kansas	Mennonite	Aug. 24, 1911	Homemaker	Buhler, Kans. Mch. 7, 1944

[illegible]

NO. I: 1: 4: 1

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Albert Thiessen Boese	Aug. 6, 1903	Buhler, Kansas	Hutchinson Mennonite	Dec. 6, 1936	Carman for Atchison, Topeka, Santa Fe	
Mother: Hilda Wall	Sep. 17, 1913	Buhler, Kansas	Hutchinson Mennonite	Dec. 6, 1936	Clerk, Woolworth Homemaker	

[illegible]

FAMILY Harold Wall

ADDRESS 1012 E. 12th St., Hutchinson, Kansas

NO. I: 1: 4: 3

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Harold Wall	Feb. 14, 1921	Buhler, Kansas	Hutchinson Mennonite	June 1, 1953	Attendant, Serv. Station	
Mother: Hazel Kerwood	July 1, 1914	Manchester, Oklahoma		June 1, 1953		

[illegible]

FAMILY <u>Heinrich H. Richert</u>		ADDRESS _____				NO. <u>I:2</u>	
		Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Heinrich H. Richert		Aug. 13, 1855	Nikolaidorf, So. Russia	Mennonite	June 28, 1887	Farmer	Alexanderwohl July 24, 1926
Mother: Helena Schmidt		June 7, 1866	Gnadenfeld, So. Russia	Mennonite	June 28, 1887	Homemaker	Goessel, Ks. July 17, 1939
No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks	
1.	Margaret	Mch. 24, 1888	Alexanderwohl near Goessel	Mennonite		Has lived in Cal. for many years	
2.	Gustav	May 9, 1890	Alexanderwohl near Goessel	Mennonite	Nov. 26, 1949	Married Ida Kirk Sep. 25, 1928 Mechanic	
3.	Marie	Nov. 7, 1891	Alexanderwohl near Goessel	Mennonite	Dec. 4, 1955	Has lived in Goessel community most of her life. Was childless and adopted 2 children.	
4.	Adolf (George)	Mch. 12, 1893	Alexanderwohl near Goessel	Mennonite			
5.	Eric	Jan. 22, 1895	Alexanderwohl near Goessel	Mennonite		Married Minda Black July 21, 1929	
6.	Martha	Apr. 9, 1897	Alexanderwohl near Goessel	Mennonite		Married W. W. Unruh, Sep. 8, 1921	
7.	Anna	Jan. 16, 1899	Alexanderwohl near Goessel	Mennonite		Married Peter C. Andres Oct. 4, 1926. Lives in Elbing, Kansas.	

Heinrich H. Richert was born August 13, 1855, in Nikolaidorf, South Russia. He was baptized by Elder Jacob Buller and accepted as a member of the Alexanderwohl Church on January 26, 1875. When the Goessel church was organized he transferred his membership to that congregation.



In 1874, he, with his parents, emigrated to America where he lived on a farm near Goessel until his death with the exception of about a year when he lived in Los Angeles, California, hoping his health would be improved by the change. He suffered the first attack of this illness February 20, 1922. The onset was in the nature of a cramp, and from that time his health was greatly impaired, but he was able to care for himself and commented that he really hadn't much to complain about. The last month of his life, June 27 to July 24, 1926, he was seriously ill with an ailment which affected his heart and kidneys. He attained the age of 70 years, 11 months, and 11 days.

June 28, 1887, he was married to Helena Schmidt. There were born to them three sons and four daughters, all of whom survive. Of the five grandchildren, two are adopted children.

During his last years he was aware of approaching death. This knowledge he accepted with calmness and assurance.

The funeral service was held July 29, 1926. Rev. P. P. Buller based his introductory remarks on 1 Cor. 15:42-50; Rev. Peter Buller used 2 Cor. 4:14 as the text for the sermon, and Rev. P. H. Unruh closed the service, using Rev. 12:11 as the basis for his thoughts.

Burial was in Goessel Cemetery.

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Thus ends the translation of the German text of the obituary. The adults of that time, who knew Uncle Henry, valued him for the fine person he was. We, his young nieces and nephews, loved him for his kindness and gentleness, and the time he gave us when we were happy visitors at the farm.

June 24, 1959.

Olga Richert Ensz

FAMILY Gustav Edward BoldtADDRESS 8689 S. Columbia, Rt. 1, Reedley, Calif. in 1956NO. I:2:1:1

		Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Gustav Edward Boldt		Mch. 13, 1921	Tucson, Arizona	Mennonite	Sep. 24, 1948	Mechanic in Reedley, Calif.	
Mother: Marie Funk		Jan. 16, 1923	Marion Co., Kansas	Mennonite	Sep. 24, 1948	Homemaker	
No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks	
1.	Edward Ray	Jan. 7, 1953	Dinuba, California				
2.	David Eugene	Feb. 24, 1956	Reedley, Calif.				
3.	Larry Dean	Nov. 9, 1958	Reedley, Calif.				

FAMILY Marie Richert Schmidt

ADDRESS Rt. 2, Newton, Kansas

NO. I: 2: 3

[illegible]

MARY RICHERT SCHMIDT

Mary Richert Schmidt, daughter of Heinrich and Helena Schmidt Richert, was born Nov. 7, 1891, on a farm southwest of Goessel.

She received her elementary education in the South Blumenfield school and graduated from the Goessel Preparatory school in 1911. She later attended Bethel College Academy. She taught Bible school for grade school children in Oklahoma and at different schools in Kansas before her marriage.

On June 4, 1911, she was baptized by Rev. Heinrich Banman upon confession of her faith in Jesus Christ and joined the Alexanderwohl church where she was active as Sunday school teacher and in other ways. When the Goessel Mennonite church was organized in 1920, she transferred her membership to that church and was active as long as health permitted.

On Dec. 13, 1917, she was married to John F. Schmidt. About two weeks later her sister-in-law, Mrs. William Schmidt, passed a-

way and we moved in with Bro. William to take care of Esther, three years old, and assist with household duties. In the summer of 1918 we established our home on the farm near Goessel.

In January of 1919 when the flu epidemic struck the community, we were not spared. Mrs. Schmidt never fully recovered, leaving her heart nerves and muscles in a weakened condition. She learned to live with this condition, although it meant giving up outside activities. It often caused her anxiety and concern when she could not be more active.

In 1924 we adopted two orphaned children, a brother and sister—Hazel six, and Carl, four years of age—whom she loved dearly and tried to bring up in the fear of the Lord. They brought much sunshine into our home.

Her life was not strewn with roses. She had to battle with a heart ailment and high blood pressure, which require that he give up many church and social activities. In the fall of 1948 a small blood vessel ruptured in one eye which reduced her vision permanently. In the spring of 1952 the same thing happened to the other eye, with the result that her vision was very much impaired. She could not read without magnifying glasses, nor could she recognize people at a distance.

The tragedy that happened to our children, Hazel and Henry Hiebert, when their son was fatally injured the past Thanksgiving Day moved her deeply and gave her much concern. Sunday morning, Dec. 4, she prepared a meal for our grief stricken children and their family with the intention of taking it over to them and caring for their youngest daughter, who had been hospitalized a week before, so that the rest of the family could go to Sunday school and church service. While en route, we met a car collision at a country road intersection, resulting in her instant death.

She leaves to mourn her departure her deeply bereaved husband; the children, Hazel and Henry Hiebert and family, Carl and Irma Schmidt and family; three sisters and their families; two brothers, and one sister-in-law.

Her parents, one brother, two sisters-in-law and one grandson preceded her in death. She reached the age of 64 years and 27 days. If she had lived to Dec. 13, 1955, we would have lived together 38 years.

We mourn, but not as those who have no hope. "But I Would not have you ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." (I Thess. 4: 13.)—John F. Schmidt and Family.

FAMILY Lucilla Fern Unruh Funk

ADDRESS Hillsboro, Kansas

NO. I-2-6-1

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Elmer Funk	June 12, 1920	Hillsboro, Kansas	Alexanderwohl Mennonite	Apr. 2, 1945	Farmer	
Mother: Lucilla Fern Unruh	Feb. 26, 1924	Hillsboro, Kansas	Alexanderwohl Mennonite	Apr. 2, 1945	Homemaker	

[illegible]

FAMILY Sylvia Ruth Andres JantzADDRESS 317 So. Birch, Perryton, TexasNO. 1:2:7:2

Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
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Father:

Wallace Jantz

Mch. 4, 1926

Greensburg, Kansas

Old Mennonite

Aug. 19, 1955

1959 - Minister

Mother:

Sylvia Ruth Andres

Feb. 27, 1930

Newton, Kansas

Hesston Coll.
Church

Aug. 19, 1955

Homemaker
Teacher

No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks
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NO. I:3

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Rudolf Riesen	Dec. 25, 1854	Berdjansk, So. Russia	Arlington, Ks. Mennonite	Feb. 27, 1879	Combination of Farmer-Cab. Blder.	Sep. 2, 1934 Arlington, Ks.
Mother: Sara Richert	Mch. 1, 1857	Nikolaidorf, So. Russia	Arlington, Ks. Mennonite	Feb. 27, 1879	Homemaker Housewife	June 8, 1942 Colorado Springs

[illegible]

Deaths and Funerals

Obituary—Mrs. Rudolf Riesen

Sara Richert, was the third child born in the family of Rev. Henry Richert, who was at that time a teacher and minister in the village of Nikolaidorf, South Russia. In 1874 the family joined a large Mennonite immigration to the United States and settled in the Alexanderswohl neighborhood where the hardships of the pioneers of Kansas were endured.

While a helper in the home of Rev. David Goertz at Halstead, Sara met Rudolf Riesen, brother of Mrs. Goertz, to whom she was married in February, 1879. They established their home in a sod house in the Bruderthal community four miles east of Hillsboro and later took over the Riesen homestead.

Four children were born to this union and were reared in this neighborhood. They were each given some school and college education as circumstances and interests seemed to warrant. These children were deeply impressed by the sympathy and character of their mother, who always placed the finest apples and the largest potatoes at the bottom of the basket when sending them to market. She was greatly beloved by her neighbors and especially the children. Her simple religious faith helped her at all times to maintain her buoyant spiritual life.

For 20 years after retiring from the farm, the family residence was at Hillsboro and later they lived with their daughters at Newton and Arlington. At the latter place, Father Riesen passed away in 1934 and since last November Mrs. Riesen had lived with her youngest daughter at the Civilian Public Service camp near Colorado Springs, doing what she could to be a loving grandmother about the place. It was here, she spent a very happy Sunday on March first, reading the numerous letters which had come bringing her greetings on her 85th birthday anniversary.

She passed away Monday June 8 in the Colorado Springs hospital, following an illness of a day. She leaves to mourn her death the following children; Katherine, and husband Peter C. Loewen and their sons, Roland, Bruno, and Esko; Emil and his wife Rachel Penner Riesen and their sons, Austin and Carl; Helen and her husband, Peter S. Goertz and Selma Linscheid. In addition to her own five grandchildren, she was a loving grandmother to Mr. Goertz' children, Edith, Paul and Ruth. She also leaves three brothers and three sisters.

Funeral services were conducted Friday June 12, 1942 with a short service at the P. S. Goertz home and later with services at the Bruderthal church near Hillsboro. Rev. A. E. Funk officiated at the funeral and was assisted by Rev. J. M. Regier. A mixed quartet composed of Mr. and Mrs. Henry Nickel, Miss Wilma Nickel and Peter Funk sang two favorite songs, "My God and I" "Praise the Lord." They were accompanied by Miss Elizabeth Nickel at the piano.

Pall bearers were John Nickel, Alvin Nickel, Herman Nickel, Edward Unruh, Oswin Moutte and Carl Riesen. Interment took place in the church cemetery under the direction of Duff and Son.

Evening Kansan Deaths and Funerals September 4, 1934

Rudolf Riesen

Rudolf Riesen, aged 79 years, died in the Arlington Mennonite church immediately after the church services Sunday, September 2nd. Funeral services will be Wednesday afternoon at 2 o'clock at the Bruderthal Mennonite church northeast of Hillsboro conducted by Rev. Arnold Funk of Hillsboro.

Mr. and Mrs. Riesen lived on the Bethel College campus with their daughter, Helene, for nearly five years. Before that they made their home in and about Hillsboro. During the last year and a half they have lived near Arlington with Mr. and Mrs. E. H. Linscheid, their daughter Selma. The children are Mrs. P. C. Loewen, Newton, Dean E. R. Riesen, dean of Uni. of Arizona, Mrs. P. S. Goertz, Bethel College, Newton, Mrs. E. H. Linscheid, Arlington.



Katharina Riesen Loewen

ADDRESS 212 E. 25th, North Newton, Kansas

NO. 1-3-1

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Peter C. Loewen	Dec. 30, 1874	Ebenfeld, Hillsboro Marion Co., Kansas	Bethel College Mennonite	Nov. 28, 1912	Farmer	B. Hosp., Newton Sept. 22, 1948
Mother: Katharina Riesen	Dec. 7, 1879	Bruderthal, Hillsboro Marion Co., Kansas	Bethel College Mennonite	Nov. 28, 1912	Teacher Nurse Homemaker	

[illegible]

FAMILY Roland Phillip Loewen

ADDRESS 117 No. Holly Dr., Boytown, Texas

NO. 1:3:1:1

[illegible]

Bruno Fritz Loewen

ADDRESS 206 Santa Fe, Borger, Texas in 1956

NO. I:3:1:2

- 46 -

FAMILY Mrs. Lois Borden McMahonADDRESS 1221 N. Mountain Ave., Tucson, ArizonaNO. I:3:3. W2

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father:						
Mother: Mrs. Lois Borden McMahon	Nov. 25, 1895	Salt Lake City, Utah	Tucson, Ariz. Congregational	Feb. 6, 1952	Homemaker	
No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks
	Jack					
	Irwin					
	This is the family of Mrs. McMahon who married E. R. Riesen.					

NO. I:3:3:1

- 50 -

FAMILY Carl Homer Riesen

ADDRESS 295 Stonecrest Dr., San Francisco 27, Calif. in 1956 NO. I-3-3:2

[illegible]

FAMILY Peter Siebert Goertz

ADDRESS _____

NO. I:3:5:h

		Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Peter Siebert Goertz		Oct. 3, 1886	Auiliatta Asiatic Turkestan	Mennonite Brethren	July 7, 1910	Missionary to China Teacher Dean, B. College	Aug. 4, 1948
Mother: Mathilde Harms		Oct. 3, 1889	Hillsboro, Kansas	M.B. Mennonite	July 7, 1910	Missionary to China	April, 1931
No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks	
1.	Edith Miriam	Aug. 4, 1911	Hillsboro, Kansas	M.B.		I. Married--Virginius E. Brown	
						Daughters--1. Zoe Vivian Brown	
						2. Nancy Parker Brown	
						II. Married--Albert H. McCaughtry	
2.	Paul Samuel	Feb. 10, 1921	Hillsboro, Kansas	Pilgrim Congregational		Married--Wanda Ruth Voth	
						Children--1. Geoffrey Paul	
						Feb. 12, 1946	
						2. Jennifer Katharine	
						Apr. 18, 1948	
						3. Jason Matthew	
						Nov. 29, 1955	
3.	Ruth Mathilde	Sep. 5, 1923	Mt. Kuliang, near Foochow, China	Corpus Christi, Tex. First Christian		Married--Harold Christian Rahn	
						Children--1. Janelle Marie	
						July 18, 1947	
						2. Paul Christian	
						Sep. 25, 1950	
	This is the family of Peter S. Goertz who later married Helene Riesen.						

DEATHS

EDWARD H. LINSCHIED, SON OF JOHN P. AND KATHERINE LINSCHIED, was forty-two years of age last March 26. His sudden unexpected death was a shock to all who knew him familiarly as "Eddie." He passed away quietly at his home on Sunday, February 20, at 1:30 p. m.

Practically his entire life was spent in the Arlington, Kansas, community. His education in the local schools was supplemented by further study at the Reno County High School, Bethel Academy, Kansas State College, at Manhattan, and at Charles City, Iowa. His interest in education, secular and religious, continued through life. The high Christian ideals of Bethel College claimed his unwavering devotion.

On June 7, 1908, Edward was baptized upon confession of faith, by the late Rev. John P. Miller of Hanston, and became a member of the church whose spiritual growth he continually strove to foster.

He was married August 12, 1919, to Selma Riesen who was his devoted companion and constant help-mate for nearly nineteen years. The home which they established had an open door for all who came.

Eddie was glad to serve, whenever called, in the home, the church, the neighborhood. For many years he was entrusted with positions of responsibility in the church and on the Reno County Council of Religious Education. He looked upon these tasks as opportunities to share with others life's deeper meanings.

Immediate members of the family who feel most deeply his sudden passing are: his wife; her aged mother, Mrs. Riesen; two sisters, Elizabeth of Boulder, Colo., and Emma of Sylvia, Kansas; and three brothers, John E. of Bethel College, Kansas, Alfred G.

of Cleveland, Ohio, and Peter R. of Attica, Kansas.

Services were held at the Arlington Mennonite Church Wednesday, February 23, at 2:00 p.m., conducted by Rev. J. N. Smucker and Rev. George Kopper. Dean P. S. Goertz conducted a short service at the home. Internment was at the Mennonite cemetery.

FAMILY Helena Richert Schroeder

ADDRESS _____

NO. I:4

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Heinrich H. Schroeder	Sep. 23, 1852	Klefeld, So. Russia	Alexanderwohl Mennonite	Jan. 6, 1881	Farmer	Jan. 8 or 20, 1923
Mother: Helena Richert	Jan. 8, 1859	Nikolaidorf, So., Russia	Alexanderwohl Mennonite	Jan. 6, 1881	Homemaker	Aug. 30, 1920

No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks
1.	Albert	Oct. 4, 1881	Alexanderwohl near Goessel		Newton, Ks. Oct. 4, 1939	He did not marry. Laborer in Newton
2.	Katharina	July 6, 1884	Alexanderwohl near Goessel	Mennonite	July 6, 1935	Homemaker near Mdge., Ks.
3.	Sara	Mch. 2, 1887	Alexanderwohl near Goessel	Mennonite		Homemaker, 517 Elm, Newton, Ks.
4.	August	Sep. 21, 1889	Alexanderwohl near Goessel	Mennonite		Farmer--Hillsboro, Ks.
5.	Ferdinand	Mch. 22, 1892	Alexanderwohl near Goessel	Mennonite		Farmer--Canton, Ks.
6.	Reinhard P.	Apr. 3, 1895	Alexanderwohl near Goessel			Farmer--Canton, Ks.
7.	Wilhelm	Sep. 11, 1897	Alexanderwohl near Goessel		Sep. 12, 1897	
8.	Walter H.	Sep. 20, 1899	Alexanderwohl near Goessel	Mennonite	Dec. 31, 1957	Laborer--Goessel, Ks. Not married

Kansan
December 31, 1957

Walter H. Schroeder

GOESSEL — Walter H. Schroeder, 58, of Goessel, died this morning at the Bethesda Home for the Aged.

He was born Sept. 20, 1899 in McPherson County, the son of Mr. and Mrs. Henry H. Schroeder.

Mr. Schroeder was a farm laborer and paper hanger and spent most of his life in the Goessel community.

Survivors include a sister, Mrs. C. F. Unruh of Newton; and three brothers, August of Hillsboro, and Ferd and Reinhard of Canton.

Funeral services will be conducted Saturday at 2 p.m. at the Alexanderwohl Mennonite Church. The Rev. P. A. Wedel will officiate and burial will be in the church cemetery.

The body will lie in state after 4 p.m. Friday at the Miller Funeral Home here.



HENRICH and HELENA RICHERT SCHROEDER

FAMILY Katharina Schroeder Unruh

ADDRESS Box 136, Rt. 1, Moundridge, Ks., in 1956

NO. I:4:2

[illegible]

Translated from an account appearing in the "Herold" July 25, 1935.

Katherina Schroeder Unruh, daughter of Henry H. and Helena Richert Schroeder, was born July 6, 1884, near Goessel, Kansas, and died suddenly at Bethesda Hospital, Goessel, at noon July 6, 1935, while eating her noon meal. Since she died on her birthday she was exactly 51 years old. Katherina spent the days of her childhood in the home of her parents and attended the public school of the district. As the oldest child of a large family, many household tasks early fell to her lot, thus opportunities for advanced schooling were limited.

She was baptized on confession of Faith and accepted into the membership of the Alexanderwohl Church near Goessel May 18, 1902. She was married to Abraham P. Unruh May 31, 1907. They lived near Goessel until the summer of 1917 when they moved to a new home on their newly acquired farm one-half mile east of Moundridge. Here she lived the remaining 18 years of her life, excepting the last ten months and 12 days which she spent in hospitals.

During the summer of 1919 she and her husband became members of the West Zion Mennonite Church at Moundridge, Kansas. January 3, 1926, they transferred to the First Church of Christian in Moundridge, where she was a faithful member until her death.

Their marriage of 28 years was brightened by the celebration of their 25th anniversary. Two children were born to this marriage--a son and a daughter. As wife and mother she was cheerful and loving and worked sacrificially for the welfare of her family. She made friends easily and her friends will remember her many acts of kindness. She is gone but not forgotten. In life she experienced much of sadness as well as joy. In the family circle there were many cases of serious illness which fell to her care.

She suffered from heart disease for many years but, usually, was able to take care of the household tasks. She became seriously ill in August, 1933. An appendectomy was performed and for a short time she enjoyed good health. In the spring of 1934 her heart condition grew worse. Several doctors were consulted but none seemed able to help her. August 25, 1934, she was admitted to Salem Hospital in Hillsboro, Kansas, in the hope that she could be helped. After 41 days her condition worsened and she asked to be taken to Bethesda Hospital at Goessel where she would be nearer family and friends. Here she was bedfast for nine months. In spite of medical knowledge and loving care her strength ebbed until death released her from her suffering. Survivors who keep her in loving remembrance are her husband, Abraham P. Unruh, the two children, Orlando Ernst and Dora Evelyn, both of the home; five brothers: Albert of Newton; August, Ferdinand, Reinhart, and Walter and one sister, Mrs. C. F. Unruh (Sarah), all of Goessel and vicinity; four brothers-in-law, six sisters-in-law and many other relatives and friends who mourn her early passing, but not as those who have no hope for she often expressed longing for the Heavenly Home. Her parents and an infant brother preceded her in death. She seems to call to us in the words of the beautiful hymn:

"Zur Heimat da droben, ziet's mich aus der Welt, / Die Heimat da droben allein mir gefaellt,
Nicht's stillt hier mein Sehnen, / Mein Herz bleibt leer.
Dort ewig zu wohnen ist was ich begehr.

"Leb' wohl denn du Erde, ich bin nur ein Gast, / Behalt deine Freuden, behalt deine Last,
Es sind deine Berge und Taeler zwar schoen / Doch nicht zu vergleichen den himmlischen Hoeh'n."

FAMILY Sara Schroeder Unruh

ADDRESS 517 Blm. Newton, Kansas in 1956

NO. I:4:3

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Cornelius F. Unruh	July 10, 1886	Hillsboro	Alexanderwohl Mennonite	Apr. 14, 1912	Farmer	Dec. 28, 1946
Mother: Sara Schroeder	Mch. 2, 1887	Alexanderwohl, near --Canton--Goessel, Ks.	Mennonite	Apr. 14, 1912	Homemaker	

[illegible]

Deaths and Funerals

Elma Unruh

Miss Elma Unruh, mailing clerk at the Herald Book and Publishing company, died quite suddenly Monday afternoon at 1:50, a few minutes after being taken to the Bethel Deaconess hospital, of pulmonary embolism. She was with her mother, Mrs. Cornelius Unruh and sisters Martha and Mildred Unruh, at 517 Elm street, Newton.

Miss Unruh was born at Hillsboro, April 4, 1913. The family has resided in Newton three years.

Funeral services will be held Thursday morning, Oct. 27. A brief service will be held at the Moody's Funeral Chapel at 9:00 for the immediate family, followed by services at 10:00 at the Alexanderwohl church near Goessel, with Rev. P. A. Wedel and Rev. J. F. Sawatzky taking part in the services. Burial will be in the Alexanderwohl church cemetery.

Friends may see Miss Unruh at the funeral chapel any time Wednesday afternoon or evening.

FAMILY August Schroeder

ADDRESS Box 121, Rt. 2, Hillsboro, Ks. in 1956

NO. I:4:4

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: August Schroeder	Sep. 21, 1889	Alexanderwohl near Goessel	Mennonite	Feb. 21, 1923	Rt. 2, Hillsboro Farmer	
Mother: Lydia M. Unruh	Oct. 19, 1898	Hillsboro, Ks.	Mennonite	Feb. 21, 1923	Nurse-aid Homemaker	

[illegible]

FAMILY.

Allen Vern Schroeder

ADDRESS

Rt. 2, Hillsboro, Kansas

NO:

[illegible]

FAMILY Ferdinand Schroeder

ADDRESS Rt. 2, Canton, Kansas

NO. I: 4: 5

Birth

Place of Birth

Church Membership

Date of
Marriage

Occupation

Died

Father:

Ferdinand Schroeder

Mch. 22, 1892

Alexanderwohl near Goesse

1 Mennonite

May 9, 1923

Farmer

Mother:

Margaret Unrau

May 19, 1893

Alexanderwohl, Goessel

Mennonite

May 9, 1923

Homemaker

No.

Children

Birth

Place of Birth

Church Membership

Died

Remarks

1.

Melvyn Norton

Nov. 16, 1924

Goessel, Kansas

Mennonite

2.

Orpha Melita

Sep. 7, 1928

Goessel, Kansas

Mennonite

FAMILY Melvorn Norton Schroeder

ADDRESS _____

NO. I: 4: 5: 1

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Melvern Norton Schroeder	Nov. 16, 1924	Goessel, Kansas	Mennonite	Aug. 18, 1957		
Mother: Floriene Louise White				Aug. 18, 1957		

[illegible]

FAMILY.

Orpha Melita Schroeder Voth

ADDRESS.

Hesston, Kansas

NO.

$$I: 4: 5: 2$$
[illegible]



FAMILY Reinhard P. Schroeder

ADDRESS Box 29, Rt. 2, Canton, Kansas in 1956

NO. I-4-6

[illegible]

FAMILY Maria Richert Klassen
Boese

ADDRESS _____

NO. I:5

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father:						
I. Johann Klassen	Mch. 20, 1856	Elizabetha1, S. Russia	Alexanderwohl	Dec. 20, 1883	Farmer	Sep. 16, 1891
II. Abr. H. Boese		Blumenort, S. Russia	Goessel Menn.	Dec. 18, 1882	Farmer	Oct. 1, 1952
Mother:						
Marie Richert	June 23 or new style July 4, 1869	Gnadenheim, S. Russia	Alexanderwohl Mennonite	Dec. 20, 1883 Dec. 18, 1892	Homemaker	Goessel, Ks. Sep. 13, 1937

No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks
	Klassen					
1.	Peter Edward	Apr. 15, 1886	Alexanderwohl near Goessel	Alexanderwohl Goessel	June 7, 195	He never married
2.	Helena Idona	Apr. 11, 1889	Alexanderwohl near Goessel	Mennonite Buhler		
	Boese					
3.	Henry Theodore	Oct. 1, 1893	Alexanderwohl near Goessel	Alexanderwohl Goessel	Oct. 26, 1954	Died of severe burns after an explosion the same day.
4.	Marie	Feb. 20, 1895	Alexanderwohl near Goessel	Mennonite Goessel	Dec. 10, 1940	Died in an auto accident in New Mexico
5.	Jacob Abraham	Mch. 7, 1898	Alexanderwohl near Goessel	Mennonite Goessel		

Obituary



My dear wife, Maria, Nee Richert, was born on the 4th day of July, 1860, in Gnadenheim, South Russia. She was educated in her fathers school. In the year 1874 she emigrated with her parents and brothers and sisters to the United States of America and here she shared the manifold burdens of the pioneer period.

She was baptized upon the confession of her faith November 16, 1879, by the elder Jacob Buller and joined the Alexanderwohl Mennonite Church.

On the 20th day of December, 1883, she was married to Johann Klassen, who died after 7 years and 26 days, on the 16th day of September, 1891.

We were united in marriage December 18, 1892, and in our happy home we have shared the grace of God abundantly.

The first marriage was blessed with two children, Peter and Helena and the second marriage with three children, Henry, Marie, and Jacob.

We transferred our membership to the Goessel Mennonite Church when it was organized and with pleasure she did her part in church work and shared in its blessings.

She enjoyed normal health and only during the last years she was troubled with high blood pressure. On the 16th day of July, 1934, she had a light stroke of which she however recovered and was able to do her housework. Unexpectedly and without warning she died suddenly at 11:30 p.m., September 13, 1937, at the age of 77 years, 2 mos. and 9 days. We shared the blessings and sorrows of matrimony 44 years, 8 months, and 25 days.

Besides me, her husband, she leaves three sons, P. E. Klassen, Henry T. Boese, and Jacob A. Boese, two daughters, Helena Klassen Nachtigal and Marie Boese, one son-in-law, John Nachtigal and one daughter-in-law, Mrs. J. A. Boese, five grandchildren, Richard John Nachtigal, Verda Ethel Boese, Erlene Ruth Boese, Esther Delaine Boese and Marybeth June Boese, one sister, Mrs. Rudolph Riesen, three half brothers, Rev. P. H. Richert, Prof. D. H. Richert and John J. Richert and four half-sisters, Mrs. P. P. Klassen, Sister Margaret Richert, Mrs. P. A. Penner, India, and Mrs. H. D. Epp.

She was a loving wife and devoted mother. She showed an unending love for her grandchildren who also loved her dearly, and gladly and often visited and stayed with her. Loving and noble minded in her godly life she was our model as servant of our Lord Jesus. We therefore have the blessed hope to meet again in the Eternal Home.

"The call was sudden, the shock severe,
We little thought her death was near;
And only those who have lost can tell
The loss of a loved one without farewell."

Funeral services were held at the Goessel Mennonite Church Friday morning, September 17th. Interment was made in the Goessel Church cemetery.

The bereaved family
A. H. Boese and children.

FAMILY Jacob Abraham BoeseADDRESS Route 2, Newton, Kansas in 1956NO. I:5:5

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Jacob Abraham Boese	Mch. 7, 1898	Near Goessel, Ks. on Farm, McPherson Co.	Goessel Mennonite	May 12, 1922	Farmer	
Mother: Helen Schmidt	Aug. 15, 1900	1/4 mile N. of Goessel Marion Co., Kansas	Goessel Mennonite	May 12, 1922	Homemaker	

No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks
1.	Verda Ethel	Apr. 18, 1925	Goessel, Ks.	Mennonite		
2.	Erlene Ruth	July 27, 1929	Goessel, Ks.	Mennonite		
3.	Esther Delaine	Jan. 21, 1932	Goessel, Ks.	Mennonite		
4.	Meribeth June	Nov. 8, 1933	Goessel, Ks.	Mennonite		



FAMILY Erlene R. Boese Unruh

ADDRESS 1620 Poplar, Denver, Colorado in 1956

NO. 1-5-5-2

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Robert Carl Unruh	Dec. 10, 1927	Bethesda Hospital Goessel, Kansas	Tabor Menn. Goessel, Ks.	Aug. 16, 1950	I-W work at Denver, Colo. 1954 -	
Mother: Erlene R. Boese	July 27, 1929	Bethesda Hospital Goessel, Kansas	Tabor Menn. Goessel, Ks.	Aug. 16, 1950	Homemaker	

[illegible]

FAMILY Esther Delaine Boese Schmidt

ADDRESS Route 2, Newton, Kansas

NO. I: 5: 5: 3

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Lester Schmidt	Feb. 25, 1931	Bethesda Hospital Goessel, Kansas	Alexanderwohl Mennonite	Sep. 12, 1951	Dairy Farmer Rt. 2, Newton	
Mother: Esther Delaine Boese	Jan. 21, 1933	Bethesda Hospital Goessel, Kansas	Alexanderwohl Mennonite	Sep. 12, 1951	Homemaker	

[illegible]

FAMILY Meribeth June Boese Schmidt

ADDRESS Route 2, Newton, Kansas

NO. 1:5:3:4

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Randolf Schmidt	May 29, 1932	Bethesda Hospital Goessel, Kansas	Alexanderwohl Mennonite	Sep. 4, 1953	Dairy Farmer Rt. 2, Newton	
Mother: Meribeth June Boese	Nov. 8, 1933	Bethesda Hospital Goessel, Kansas	Alexanderwohl Mennonite	Sep. 4, 1953	Housewife on Dairy Farm	

[illegible]



SUSANNA RICHERT WEDEL & O.H. WEDEL

A few biographical facts from the life of Susanna Richert Wedel as reported by her son, Theodore O. Wedel:

My mother was born, as her official record shows, in Gnadenheim, South Russia, March 8, 1862. Her father, both Mennonite minister and school teacher, was a prominent leader in the emigration story which brought the Kansas Mennonites to this country. My mother was one of a large family, most of whom remained in the Kansas, and rural environment. Of formal schooling, as I recall, she had very little after leaving Russia.

The most important event in her life before meeting my father and her consequent marriage, was a term of years (how many I do not know) which she spent as a missionary to the Indians in what was then Indian Territory and is now Oklahoma. The mission station's name was "Darlington." She served under the leadership of the Reverend H. R. Voth, a distant, but trusted relative in the Richert family line.

Just where or when she met my father I do not recall. Their Kansas homes--both not far from Goessel, Kansas--were close enough so that a meeting in the Alexanderwohl Mennonite Church could easily have happened. The engagement was one of several years; they married March 30, 1891, when my father was invited to be a member of the faculty of the Academy at Halstead, which soon moved to Newton to become Bethel College. The remainder of her life was one of being a wife-helpmeet until my father's early death (1910) and then as a widow making every financial sacrifice possible for her children's education.

Her death occurred May 30, 1916. Burial was in Greenwood Cemetery at Newton, Kansas.

New President

News of his nomination as president of the House of Deputies had just come to the Rev. Canon Theodore O. Wedel when this picture



was taken as he sat with the Washington delegation in Symphony Hall.

He was elected to that office on the afternoon of September 8th by a vote of 436 to 168. On the motion of Dr. Clark Kuebler, president of Ripon College, the election was made unanimous.

Dr. Wedel is the son of a Menonite minister, the Rev. Cornelius H. Wedel, who was president of Bethel College, Newton, Kans. "Ted," as he is most affectionately called by his new and old friends, was born in Halstead, Kans. He received his undergraduate work at Bethel Academy. From that point he began a brilliant collegiate career, attending Oberlin College where he received the B.A. degree. Three years after he received the M.A. at Harvard he completed his graduate work at Yale with the Ph.D. in English.

A new milestone in the life of

this young professor began with teaching assignments at the University of Texas, Yale, and Carleton College. For ten of the 14 years at Carleton, Dr. Wedel was head of the Department of English. In 1929 he was ordained deacon, and in 1931, priest. In 1930-31 he studied at Marburg University, Germany. In 1940 he received the S.T.D. from Seabury-Western Theological Seminary.

Another milestone in the life of the president of the House of Deputies began in 1934, when he was appointed to be secretary of College Work on the National Council. He served in this capacity until 1939, at which time he became director of Studies at the College of Preachers and Canon Chancellor of the Washington Cathedral. In 1943 he was appointed warden of the college.

Canon Wedel's first interest in the Church came when he played the organ at the Episcopal chapel in Newton, Kans., where he was later confirmed. During World War I he served as an officer in an artillery outfit. These years found him to be an avid squash and tennis player. His present hobbies often include detective story reading, studies in poetry, and travel. In 1917 he married Elizabeth Cornelia Ewert, now deceased. While at National Council he married Cynthia Clark, who was at that time a professional Church worker and director of Religious Education. Canon Wedel is the father of two children. Mrs. Wedel is well known to the Church in her own right because of the positions she holds in the work of the Woman's Auxiliary to the National Council.

The Wedels often work as a team in conducting Church conferences.

ALTHOUGH a cloud was cast over the opening days of General Convention by the death of the beloved president of the House of Deputies, Dean Sprouse, the atmosphere of this Boston General Convention so far has been otherwise a singularly calm and happy one. Dean Sprouse's successor, the Rev. Dr. Theodore O. Wedel, has already shown himself an able and fairminded presiding officer. He has long been known, of course, as a great teacher and truly creative theologian.

Not the least considerable of Dr. Wedel's achievements is his choice of a wife—Cynthia Wedel, whose work in many fields of Church life has made her almost as widely known as her husband. Mrs. Wedel took part in the presentation of the work of the Department of Christian Social Relations, and Bishop Keeler, in introducing her, drew laughter from the great audience when he indicated that her fame *might* have helped her husband's candidacy for the presidency of the House of Deputies!

Cynthia is Past President of the United Church Women of America.

NO. I:6:1:1

- 74 -

FAMILY Gertrude Elizabeth Wedel

ADDRESS 345 East 61st St., New York City

NO. I:6:1:2

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Kirkland B. Alexander		Detroit, Michigan	Episcopal	May 4, 1944	Program Director CBS Television	
Mother: Gertrude Elizabeth Wedel	Feb. 24, 1924	Mountain Lake, Minnesota	Episcopal	May 4, 1944	Housewife	

[illegible]

FAMILY Oswald Heinrich Wedel

ADDRESS 3828 Calle Cortez, Tucson, Arizona in 1956

NO. I: 6: 2

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Oswald Heinrich Wedel	Oct. 9, 1894	Newton, Kansas	No	1915	Prof. of History U. of Arizona, Tucson	Feb. 25, 1957
Mother: Marie Dickman	Dec. 4, 1892	Mountain Lake, Minnesota	No	1915	Homemaker	

[illegible]

Dr. Wedel, Professor, 62, Dies

Historian Was Head Of UA Department

Dr. Oswald H. Wedel, 62, a member of the University of Arizona faculty for 30 years, and head of the department of history and political science since 1948, died early yesterday morning in a local hospital. Death was attributed to a heart condition.

An authority on Austro-German relations and on central European history, Dr. Wedel wrote a number of articles and a book on these subjects.

His book, "Austro-German Diplomatic Relations, 1908-1914," won the George Louis Beer Prize in 1932. Presented by the American Historical Assn., the prize was given for the "best work on any phase of European international history since 1895."

Dr. Wedel, a professor of history at the UA, spent more than seven years in research and study in the United States and abroad before writing the book.

Born in Newton, Kan., Oct. 9, 1894, the UA professor took his A.B. degree at the university here in 1923. He was awarded his master's at Stanford University in 1924 and his Ph.D. degree at the same university in 1927, the year he joined the UA faculty.

Dr. Wedel taught at Stanford as an instructor from 1924 to 1927. He also taught in summer sessions at various institutions, including Boston University and Pennsylvania State College.

Before entering the teaching profession, Dr. Wedel worked for the Los Angeles Trust and Savings Bank from 1918-19; and, from 1919 to 1921, he was district circulation manager for the Los Angeles Examiner.

The university professor was a member of Phi Kappa Phi, national scholastic honorary, and of the American Historical Assn. He was among the first appointees to the Western Interstate Commission for Higher Education, which makes graduate education in medicine, dentistry and veterinary medicine available to residents of Arizona and other western states which do not have professional schools in those fields.

Dr. Wedel is survived by his widow, Marie, of 3828 Calle Cortez; a son, Donald, who is with the Pacific Gas and Electric Co. in San Francisco, Calif.; a sister, Mrs. O. R. Osburn, St. Clair, Mo.; and a brother, Rev. Theodore O. Wedel, canon at the National Episcopal Church in Washington, D.C.

Funeral arrangements will be announced by the Parker-Kerr Mortuary.

FAMILY Hilda Helene Wedel Osburn

ADDRESS Box 541, St. Clair, Missouri in 1956

NO. I:6:3

[illegible]

FAMILY Patricia Powers Carpenter

ADDRESS _____

NO. I:6:3:1:w

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father:						
Mother: Patricia Powers Carpenter	Feb. 6, 1926	St. Louis, Missouri	Catholic		Homemaker	

No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks
1.	Barbara					
	This is the family of Mrs. Patricia Powers Carpenter who later married Leslie Osburn.					

FAMILY Morris Osburn

ADDRESS Louisiana College, Pineville, La. in 1956

NO. I-6-3-3

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Morris Osburn	May 13, 1927	Shelbina, Missouri	Methodist	June 1, 1953	Basketball coach and teacher	
Mother: Marlene Gilbert	Mch. 14, 1932	Joplin, Missouri	Methodist	June 1, 1953	Housewife	

[illegible]

FAMILY Jacob H. Richert

ADDRESS 128 E. 2nd, Newton, Kansas

NO. I-8

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Jacob H. Richert	Oct. 4, 1866	Gnadenheim, So. Russia	Mennonite	Newton, Ks. Nov. 5, 1903	Farmer Pres., Menn. Mut. Fire Ins. Co.	Newton, Ks. Apr. 21, 1928
Mother: Sara Quiring	Oct. 6, 1878	Newton, Kansas	Mennonite	Newton, Ks. Nov. 5, 1903	Teacher Homemaker	

[illegible]



Deaths and Funerals

Obituary-Jacob H. Richert

The following obituary was read in both English and German at the funeral services held at the First Mennonite church Wednesday afternoon, April 25:

Brother Jac. H. Richert was born on Oct. 4, 1866 in the village of Guardenheim in South Russia, where his father was the school teacher for a number of years. When he was about three years old he lost his mother thru death, leaving him at the youngest child of the family an orphan.

In 1874 he came with the rest of the family to America, then a lad of eight years. His father had in the meantime married again. A few miles south of the present village of Goessel the family founded their new home and here Brother Richert spent the years of his youth.

In 1884 he was baptized by Rev. Jacob Buller and thus became a member of the Alexanderwohl church which a few years later extended to him a call into the ministry which he declined. In the year 1891 our foreign mission board of which his father was a member, called Brother Richert as industrial teacher to our first mission station among the Cheyenne and Arapaho Indians at Darlington in the Indian Territory. There we all learned to respect and to love Brother Richert as a faithful and pious co-worker. The Arapaho boys, too, whom he had to instruct, especially in the rudiments of farming, soon found that they had in him a friend. He considered his task a mission work in which he was prompted by a true love for those benighted people. Of the blessings that attended this simple work, He has probably kept record up yonder for whom it was so faithfully done.

It is but natural that a worker of this kind could not remain unnoticed. Soon the Indian agent and others in the Indian service took notice of Bro. Richert and a position was offered him in the Indian service. We very much disliked to see him leave us, but at that time politics often played a role in the filling of positions of the Indian service. Christian workers were an exception. One of the school superintendents told me one time, "The only object in my being here is the almighty dollar." So we saw in the call of Brother Richert into the government work a call from God, and he had many opportunities in his various positions to let his light shine before men, white and Indians, in his humble, unpretending way. The Arapaho, too, soon knew the difference between a "white man" and a "good man."

At the end of 1893 or 1894 Brother Richert returned to Kansas where he attended the academy in a Methodist institution in Winfield for about a year, after working for his parents on the farm again a while. In October, 1895 he entered Bethel college but soon after his enrollment his father had a stroke of paralysis which frustrated Brother Richert's newly laid plans. He rented the home farm and for seven years he stood faithfully by his mother and assisted her in the support of the family, his father having died during that time.

In 1903 the deceased married Miss Sara Quiring of Newton. To this union two daughters and a son were born. After their marriage the Richerts lived for five years on their farm west of Goessel. In 1910 they moved to Newton where Mr. Richert was appointed secretary of the Mennonite Mutual Fire Insurance company. Since 1913 he had been the president of this company, one of the largest in Kansas. In the course of time he was called to other positions of trust. He was custodian of Bethel college, for some time president of the Mutual Fire Insurance company association of Kansas, president of the Goessel State bank, chairman of a local relief committee for the destitute immigrants in Canada, director in the national organization of the Mutual Fire Insurance Co. Association and was identified with other organizations and local committees.

In the work of the Mennonite church here in Newton of which he was a member since 1915, he took a prominent part. For several years he was superintendent of its large Sunday school and was a member of several committees. It would take too long to follow up the many footprints of the blessed influence and work he has left behind him.

For several years Brother Richert suffered with rheumatism which finally seems to have settled on his heart. On March 27 he had a severe attack of an ailment of the muscles of his heart, which was soon followed by others more severe. Several physicians were summoned. These attacks made respiration very difficult. During these severe sufferings the patient, realizing his serious condition repeated confirmed his faith in Jesus Christ and in his atonement and his unshakable hope for an eternal life.

In spite of all efforts and skill of the physicians and the faithful care of his devoted wife and two trained nurses, the life so dear to so many could not be saved. On April 21 at 5:30 p. m., the angel of death summoned the weary pilgrim but faithful servant to his reward. We do not mourn as those who have no hope but express our last farewell to the departed one in the full hope of an eternal reunion in the better world up yonder.

Following a prayer service at the late home conducted by the Rev. Bernhard Regier, funeral services were conducted at the First Mennonite

church, April 25, by the Rev. J. E. Entz in German and the Rev. J. W. Kiewer in English. The service was attended by an unusually large assemblage of sorrowing friends. Interment was made in Greenwood cemetery.

This was written by H. R. Voht, father's cousin.

(O1ga)

FAMILY Olga Elsie Richert Ensz

ADDRESS 710 E. 4th St., Newton, Kansas in 1956

NO. I : 8 : 1

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Henry R. Ensز	May 19, 1902	Halstead, Kansas		Aug. 29, 1929	Accounting and insurance	
Mother: Olga Elsie Richert	Aug. 14, 1904	Alexanderwohl, McPherson Co., Kansas	Bethel Col. Mennonite	Aug. 29, 1929	Teacher Homemaker	

[illegible]

In Memory of

SARA MARIE ENSZ

Sara Marie, daughter of Henry R. and Olga Richert Ensz, was born at Bethel Deaconess Hospital at Newton, on June 13, 1930. From childhood Sara has loved outdoor activity and through her close association with the beauties of nature developed a most pleasing and radiant personality. She, with her twin brother, Roland, attended the Newton schools and Bethel College where Sara was graduated in the class of 1952.

Sara and Roland were constant companions, and through the many activities they shared in their church and school life in the community had a deep admiration for each other. Included in many of their happy times together was their cousin, John Lawrence Nieman. Sara was always willing to do more than her share in the home and elsewhere, striving to make others happy at all times. One of her most happy experiences was when Roland brought his wife, Heidi, into the family, giving Sara the association of a sister which she has enjoyed very much. The influence of a Christian home reflected itself in the confession of her faith in the living Lord when she was baptized in the Bethel College Mennonite Church on May 28, 1944.

Sara loved to sing and was a member of the A Cappella choir at Bethel and at Bluffton College where she attended her second year. She seemed to have the natural qualities of a good teacher, and taught at Buhler for one year and the fifth grade at McCandless School at Hutchinson for the past two years, where she was dearly loved by the students and her associates in teachers' organizations and at the Trinity Methodist Church, where she was a member of the church choir.

She became ill last Tuesday evening and was called to rest by her Lord and Saviour on Thursday morning, March 10, 1955, at the age of twenty-four years.

Surviving members of the family include her parents, Mr. and Mrs. Henry R. Ensz, and her twin brother, Roland, and his wife, Heidi. Also her grandmother, Mrs. Sara Richert, cousin, John Lawrence Nieman, and many other relatives and the many many friends she has made as she went about doing for others.

Sara was very precious to us and we thank God for letting us have her these few years. She has always been His who said:

"I have loved thee with an everlasting love;

Therefore with loving kindness have I drawn thee unto me."

The memorial service conducted by the Reverend Harold W. Buller, pastor of the Bethel College Mennonite Church on Saturday, March 12, 1955, at 2:30 o'clock, from the First Mennonite Church. Music, "Bless Thou The Lord." "You Can't Think Of Them As Dead." and "The Lord Bless Thee And Keep Thee." sung by the Bethel A Cappella choir, Mr. Walter H. Hohmann, director. Mrs. C. J. Graher at the organ.

Her resting place, the Greenwood Cemetery.

← Sara gave two summer vacations to the Voluntary Service program, serving as psychiatric aid at Brooklane Farm, Hagerstown, Md., and in Puerto Rico with the Brethren Service Committee.





NO. I-10

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Peter P. Klassen	Mch. 16, 1867	Elizabethal, S. Russia	Mennonite	Mch. 3, 1893	Farmer, Goessel	Goessel, Ks. Dec. 28, 1944
Mother: Aganetha Richert	July 21, 1870	Gnadenheim, So. Russia	Mennonite	Mch. 3, 1893	Homemaker	Goessel, Ks. Jan. 5, 1940

[illegible]



IN MEMORIAM

Mrs. Aganetha Klassen

Mrs. Aganetha Richert Klassen was born at Gnadenheim, South Russia, on July 21, 1870. When she was 4 years of age she immigrated, with her parents Heinrich Richerts, to America. Here they made their new home in McPherson County, Kansas. As her father was a teacher and also a minister of the Gospel, she was raised in the fear of the Lord and upon this faith she was baptized June 10, 1889, by Elder Jacob Buller and united with the Alexanderwohl Mennonite church, of which she was a faithful member to the time of her death. On March 3, 1893, she was married to her deeply mourning husband, Peter P. Klassen, on which occasion Missionary H. R. Voth officiated. This union lasted nearly 47 years, being blessed with six sons, all living. Many blessings were granted them by the Lord and even tribulations proved to be blessings. Very conscientiously and devotedly she did her part in the home. Often she wished that she could find some time to take part in Christian benevolent activities. She worked hard and was a good steward of material things and yet ready to give. She did what she could.

About 20 years ago we noticed that she developed some kind of heart trouble, but the disturbances were of short duration. It became alarming only during the last years. In July she entered the Bethesda Hospital at Goessel, Kansas, and after 2 weeks treatment and care her condition was much improved and she was dismissed and returned to her home. Before long her breathing was seriously hindered, so that she sat up nights in a chair praying in her suffering. Last Christmas she was much improved and she enjoyed the homecoming of the children. Soon after that her condition became alarming and she entered the Bethesda Hospital a second time for treatment and care on January 3. All that modern treatment and kind care could do was done but with no results. She was called home to be with her Lord at 3:30 a.m., January 5, at an age of 69 years, 5 months and 14 days.

She leaves to mourn her departure her deeply mourning husband, Peter P. Klassen, the children, Henry and Peter Klassen at home, Christoph and Maria Boese Klassen, Otto and Linda Hiebert Klassen, John and Elisabeth Schmidt Klassen, Rudolph and Selma Strauss Klassen and 4 grandchildren. Also one half-sister Mrs. Rudolf Riesen, Arlington, Kansas, and 6 brothers and sisters — P. H. Richert, Newton, D. H. Richert, North Newton, Margaret Richert, Goessel, and John J. Richert, Wichita, Kansas, Martha Richert Penner, Champa, C. P. India, and Elizabeth Richert Epp, Henderson, Nebr., one uncle, two aunts, and a large circle of friends.

At the funeral on January 10 Rev. Peter Buller made a few remarks on

Gen. 48:21 at the home, and the quartet that had sung for her on December 10 rendered two songs. The members of the quartet are John W. Unruh, W. W. Unruh, W. H. Unrau, and Frank J. Schmidt.

At the church Rev. C. C. Wedel made the introduction, Ps. 90, Rev. P. H. Unruh spoke on 2 Cor. 4:14, and Rev. J. J. Banman on Job 19:25-27.

The quartet again rendered several numbers.

FAMILY Peter Klassen

ADDRESS 411 S. Jefferson, Hillsboro, Kansas in 1956

NO. I-10-2

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Peter Klassen	Nov. 12, 1896	Alexanderwohl, Goessel	Mennonite	Jan. 26, 1950	Retired 411 S. Jefferson Hillsboro, Ks.	
Mother: Lydia R. Funk	Apr. 2, 1904	Hillsboro, Kansas	Bruderthal Mennonite	Jan. 26, 1950	Homemaker	

[illegible]

FAMILY Christoph KlassenADDRESS Rt. 2, Box 138, Newton, Kansas in 1956NO. I-10-3

Birth

Place of Birth

Church
MembershipDate of
Marriage

Occupation

Died

Father:

Christoph Klassen

Mch. 21, 1899

Alexanderwohl, near Goessel

Alexanderwohl

Mennonite

Apr. 27, 1928

Farmer

Mother:

Marie Boese

Oct. 25, 1901

Marion County

Mennonite

Apr. 27, 1928

Homemaker

No.

Children

Birth

Place of Birth

Church
Membership

Died

Remarks

1.

Eldon

Nov. 5, 1932

Marion Co., Kansas

Alexanderwohl

2.

Ruben

July 25, 1935

Marion Co., Kansas

Alexanderwohl

3.

Anton

Mch. 3, 1942

Marion Co., Kansas

Alexanderwohl

4.

Harold

Aug. 15, 1944

Marion Co., Kansas

Alexanderwohl

FAMILY

Otto Klassen

ADDRESS

Rt. 2, Newton, Kansas in 1956

NO. I:10:4

Birth

Place of Birth

Church
MembershipDate of
Marriage

Occupation

Died

Father:

Otto Klassen

Sep. 11, 1900

Alexanderwohl, Goessel

Alexanderwohl
Mennonite

Dec. 18, 1930

Farmer
Alexanderwohl
Newton, Ks.

Mother:

Linda Hiebert

Jan. 1, 1909

Hillsboro, Marion Co.

Alexanderwohl
Mennonite

Dec. 18, 1930

Homemaker

No.

Children

Birth

Place of Birth

Church
Membership

Died

Remarks

1.

Carl

Apr. 19, 1932

Marion Co., Kansas

Alexanderwohl
Goessel, Ks.

2.

Clarence P.

Aug. 17, 1938

Marion Co., Kansas

Alexanderwohl
Goessel, Ks.

FAMILY Carl Klassen

ADDRESS Rt. 2, Box 42, Hillsboro, Kansas in 1956

NO. I:10:4:1

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Carl Klassen	Apr. 19, 1932	Marion Co., Kansas	Alexanderwohl Goessel, Ks.	Aug. 27, 1955	Farmer	
Mother: Martha Patser	Apr. 2, 1935	Ingadine, Michigan		Ypsilanti, Mich. Aug. 27, 1955	Homemaker	

[illegible]

FAMILY John Klassen

ADDRESS Rt. 1, Newton, Kansas in 1956

NO. I-10-5

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: John Klassen	Oct. 26, 1902	Alexanderwohl, Goessel	Mennonite	Oct. 26, 1934	Farmer--Rt. 1, Newton	
Mother: Elisabeth Schmidt	June 1, 1908	On Farm, Hillsboro, Ks.	Mennonite	Oct. 26, 1934	Homemaker	

[illegible]

FAMILY Rudolf A. Klassen

ADDRESS Box 130, Rt. 2, Newton, Kansas in 1956

NO. I: 10: 6

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Rudolf A. Klassen	Sep. 27, 1907	Alexanderwohl, Goessel	Alexanderwohl Mennonite	Oct. 22, 1937	Teacher Farmer, Rt. 2	
Mother: Selma F. Strausz	Jan. 2, 1915	Moundridge, Kansas	Alexanderwohl Mennonite	Oct. 22, 1937	Homemaker	

[illegible]

FAMILY Peter H. Richert

ADDRESS _____

NO. I:11

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Peter H. Richert	Aug. 11, 1871	Ghadenheim, So. Russia	Mennonite	Aug. 16, 1900	Minister Teacher	Goessel, Ks. Oct. 24, 1949
Mother: Eva Schmidt	June 30, 1872	Paulsheim, So. Russia	Mennonite	Aug. 16, 1900	Homemaker	

No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks
1.	Stella H.	July 29, 1901	Newton, Kansas	Mennonite		Rt. 2, Box 209, Newton, Ks. Unmarried and was Sec. to Pres. of Mission Board.
2.	Anton S.	June 2, 1903	Newton, Kansas	Mennonite		Head of Math. Dept. East High School, Wichita, Kansas.
3.	Elma	June 21, 1905	Newton, Kansas	Presbyterian		Church Secretary & Homemaker
4.	Otto P.	July 5, 1907	Newton, Kansas	Mennonite		T.V. Technician
5.	Samuel	Apr. 2, 1910	Goessel, Kansas	Mennonite		Social Worker

REV. PETER H. RICHERT

Peter H. Richert was born on August 11, 1871, in Gnadenhelm, South Russia. He was the son of Rev. Heinrich Richert and Helena Unruh Richert. With his parents he came to America in the year 1874.

He was baptized on June 10, 1889, by Rev. Jacob Buller and received into the Alexanderwohl church. On February 15, 1896, he was elected as evangelist of his home church. He was elected as a minister of this church on Jan. 26, 1898. In 1908 he was elected pastor of the newly organized Tabor Mennonite church and on Oct. 2, 1910 ordained as its elder. He held this position for about 35 years, until he was paralyzed in February 1946.

He attended Halstead seminary and Bethel college, where he completed the Evangelist course in 1897. He taught in rural schools and at Bethel College academy for a total of 19 years.

On August 16, 1900, he married Eva Schmidt, which marriage lasted for over 49 years. They lived near Newton, later near Goessel, Kansas.

For some length of time he was connected officially with the Bethel College Board of Directors. From 1911 until his illness he served as secretary of the Foreign Mission Board of the General Conference of Mennonites. He served on committees of publication, hospital work, and many related church, school and mission projects for many years. His life was devoted to faithful service in these three areas.

The last three and three-fourths years were spent in a partially paralyzed condition at the Bethesda Hospital and Home for the Aged. During this time he received very many visitors, who helped to relieve the weary



hours by reading to him, singing and praying, of which he was very appreciative. He went to be with his Lord on Monday, Oct. 24, 1949, at 6:50 p.m. at the age of 78 years, two months and 13 days.

Surviving are his wife; his five children, Stella of the home, Anton of Wichita, Elma (Mrs. R. N. Crockett) of Topeka, Otto of Newton, and Sam of Wichita; three daughters-in-law and one son-in-law; three grandsons and four granddaughters. One granddaughter preceded him in death.

Also surviving are three sisters, Sister Margaret Richert of Goessel, Mrs. Martha Penner of Newton, Mrs. H. D. Epp of Henderson, Nebr., and one brother, David H. Richert of North Newton; five sisters-in-law and two brothers-in-law; one aunt, Mrs. Anna Regier, and many nephews and nieces as well as other relatives and friends.—The Bereaved Family.

P. H. RICHERT 1871—1949

Memories will continue to linger with us who have known and loved P. H. Richert. The young people will remember him especially as a peace-loving man. During the first world war he was sent by the General Conference to Washington to intercede for the young men. He also contributed much to the C.P.S. Program.

The old and the sick will treasure his visits. He seldom made a social call but many pastoral calls. The Book of Romans seemed to be his favorite book for family worship services.

The work of Bethel College, the Western District Conference, and the General Conference to which he gave 35 years of service as Secretary of the Foreign Mission Board, were very dear to him. Even during the three and one-half years of his sickness he had some one read to him THE MENNONITE to keep posted as to what was being done in the field of missions and schools. Bethel College and the Conferences will miss his suggestions and his service:—H. B. Schmidt, Pastor of the Tabor Church, Newton.

Mrs. Eva Richert

December 20, 1956

Mrs. Eva Richert, 83, of rural Goessel died this morning at Axtell Christian Hospital.

Born in Russia in 1873, she came to America with her parents when she was a year old and resided in Nebraska for a year before settling in Alexanderwohl community in Goessel. She was the widow of the Rev. P. H. Richert.

Funeral services will be held Sunday at 2 p.m. at Tabor Mennonite Church and burial will be in Tabor Cemetery.

She is survived by two daughters, Miss Stella Richert of Goessel and Mrs. Elma Crockett, Topeka; three sons, Anton Richert and Sam Richert of Wichita, and Otto Richert of Newton; a brother, Henry Schmidt of Newton; two sisters, Mrs. Agnes Gay of Newton and Mrs. P. H. Hiebert of Goessel, and nine grandchildren.

The family has requested no flowers. Instead donations made to the Tabor Church treasurer for foreign missions.

Miller Funeral Home is in charge of arrangements.

FAMILY Anton S. Richert

ADDRESS 838 S. Ash St., Wichita, Kansas in 1956

NO. I:11:2

		Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father:							
	Anton S. Richert	June 2, 1903	Newton, Kansas	Mennonite	June 14, 1933	Head of Math. Dept. East Wichita H. S.	
Mother:							
	Frances Louise Holladay	Oct. 14, 1909	Augusta, Kansas	Baptist Mennonite Lorraine Ave.	June 14, 1933	Sec. of United Church Women of Wichita. Home-Executive	
No.	Children	Birth	Place of Birth	Church Membership	Died	Remarks	
1.	Anton Stuart	May 19, 1935	Newton, Kansas	Lorraine Ave. Mennonite		Attended Cal. Tech. for four years on scholarships. Has been elected to several honor societies. Now on a National Science Foundation Fellowship. Majoring in Physics. Grad. Student, Cornell U., Ithica, N.Y., 1958-60.	
2.	Kent David	Sep. 28, 1937	Norwich, Kansas	Lorraine Ave. Mennonite		Senior at K.U., 1958-1959. Majoring in Physics - Residence Hall Scholarship. Vice Pres. of Foster Hall 1958-59. Undergraduate assistant in Math. Dept.	
3.	Clark Willard	May 3, 1941	Wichita, Kansas	Lorraine Ave. Mennonite		Senior - E.High, Wichita, 58-59. Had paintings accepted for exhibit at Air Capital 6th annual exhibit, all Kansas competition. Also at South Western Artists' biennial Exhibit at Santa Fe, New Mexico. Plans to major in Art in College.	
4.	Carolyn Louise	Apr. 9, 1947	Wichita, Kansas		Apr. 9, 1947		
5.	Kathryn Elizabeth	July 28, 1948	Wichita, Kansas			5th Grade at Willard, Wichita, 1958-59. Piano and clarinet student. A Campfire girl.	

FAMILY Otto P. Richert

ADDRESS 303 Harrison St., Newton, Kansas in 1959

NO. I-11-4

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Otto P. Richert	July 5, 1907	Newton, Kansas	Bethel College Mennonite	Sep. 1, 1933	T.V. Technician	
Mother: Linda Dyck	May 23, 1912	Syracuse, Kansas	Bethel College Mennonite	Sep. 1, 1933	Homemaker	

[illegible]

FAMILY Mary Alice Richert Haake

ADDRESS 7516 Glen Manor Dr. Houston, Texas

NO. I-11-4-1

[illegible]

FAMILY Sam Richert

ADDRESS 2602 E. 2nd, Wichita 8, Kansas in 1959

NO. I:11:5

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Sam Richert	Apr. 2, 1910	Goessel, Kansas	Lorraine Ave. Mennonite	Sep. 27, 1940	Deacon 1951-1957 Social Worker in Sedg. County	
Mother: Margaret Pankratz	Dec. 25, 1913	Hillsboro, Kansas	Lorraine Ave. Mennonite	Sep. 27, 1940	Nurse--Wesley Hospital, Wichita Homemaker-- Bluebird leader	

[illegible]

FAMILY.

Roland von Steen Richert

ADDRESS

Globe, Arizona in 1956

NO.

I: 13: 1

[illegible]

FAMILY Ethel Edith Richert Schmidt

ADDRESS Pawnee Rock, Kansas

NO. I:13:2

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Roland A. Schmidt	Dec. 7, 1920	Pawnee Rock, Kansas	Pawnee Rock Mennonite	May 28, 1942	Farmer	
Mother: Ethel Edith Richert	Dec. 18, 1919	Newton, Kansas	Pawnee Rock Mennonite	May 28, 1942	Homemaker	

[illegible]

SISTER MARGARET RICHERT

I, Margaret Richert, daughter of Heinrich and Helena Unruh Richert, was born April 27, 1878, in South Blumenfeld, McPherson County, Kansas.

Here I received my elementary education. This included also German school under our beloved teacher, Peter Balzer.

I was baptized on May 27, 1896, upon my confession of Christ as my personal Saviour by Rev. Jacob Buller, and received into the Alexanderwohl Church. Later when mother and I lived in Moundridge I transferred my membership to the West Zion Mennonite Church and again later back to the Alexanderwohl Church.

After finishing elementary education, I was at home helping mother in the family circle. During these years father was sick, being paralyzed for five years. He was called to his heavenly home in 1895. Shortly before his departure he told me that he and mother planned to let me attend Bethel Academy. This I did for two years. After that I was at home again. I taught in Sunday School and also two terms of German school.

In 1902 mother was married to Rev. Peter Balzer. Next to my parents, it is due to his influence that from early youth I loved the Lord.

Father Balzer was greatly interested in the Bethesda Hospital and Deaconess work, and he and mother were happy when I told them that I felt called to take up nursing. My sister Martha was "Gemeinde Schwester" at this time, and she encouraged me greatly in this.

In 1906 I entered the German Deaconess Hospital in Cincinnati, Ohio, graduating in 1909. In March of that year I accepted the position as superintendent of the Bethesda Hospital. This position I held until 1919, then went to take care of our aged mother.

In 1911 I was ordained as Deaconess by Rev. Heinrich Banman

Mother and I moved to Moundridge in 1920. During these years I did some private nursing. After the new hospital was built, I was asked to take charge of the Bethesda Home for Aged, and I could bring mother with me. It was thus my privilege to take care of our mother until she was called to her heavenly home in 1936.

In the Bethesda Home I served part time for several years and full time from 1933 until 1950. I have found much joy in this service. After this I made my home with my sister, Mrs. P. A. Penner, in Newton. In January 1954 I entered the Bethesda Home as a guest, having secured a "Home Right."

The Lord has dealt with me, not according to my iniquities, but according to His great mercy.

(So far the words of Sister Margaret in her own familiar handwriting.)

Although in failing health for some time, Sister Margaret died rather suddenly Wednesday, Sept. 26. She reached the age of 78 years and five months, minus one day. She leaves to mourn her departure one brother, D. H. Richert, and wife Edith; two sisters, Martha (Mrs. P. A. Penner) and Elisabeth and husband H. D. Epp; three sisters-in-law, Mrs. Sarah Richert, Newton, Mrs. Maude Richert, Wichita, and Mrs. Eva Richert, Newton. Besides these there are a host of nieces, nephews, other relatives and friends.

She was preceded in death by four brothers and seven sisters.

In her nursing career Sister Margaret found great support through the friends she gained in her vocation. She appreciated very much the privilege granted her in the Bethesda Home and Hospital.

—The Family.



FAMILY Martha Richert Penner

ADDRESS _____

NO. I: 15

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Peter A. Penner	Apr. 2, 1871	Groszbilizirkow, So. Russia	Mennonite	Aug. 24, 1909	Missionary to India for 40 yrs.	Oct. 3, 1949
Mother: Martha Richert	Feb. 15, 1881	Alexanderwohl, Goessel	Mennonite	Aug. 24, 1909	Missionary to India	Oct. 16, 1957

[illegible]

DECORATIONS BY BRITISH EMPIRE

Dr. P. A. Penner's Work As Missionary In India Recognized



Rev. P. A. Penner, retired Mennonite minister, whose zealous efforts in behalf of leprosy victims in India first won recognition from the English crown more than a decade ago, has been awarded a fourth decoration by the British empire.

The 75-year-old former missionary who spent 40 years in the Far East, first received in 1935 a silver medal from the viceroy of India, issued in commemoration of the twenty-fifth anniversary of the late King George V's reign on the throne.

He was subsequently honored again in 1938, appearing personally at Delhi to accept the Kaiser-i-Hind medal, given at formal ceremonies to persons engaged in public service. To this was added in 1940 a silver bar, granted in lieu of a gold bar that the British discontinued during the war.

The latest decoration, a silver rose pin to be worn on the ribbon of the original medal, came to Rev. Penner a few weeks ago from the political aide-de-camp to the secretary of state for India.

It was accompanied by this message: "I am directed by the secretary of state for India to enclose herewith one rose emblem which his Majesty the King has authorized for recipients of the bar to the Kaiser-i-Hind medal as an addition to the ribbon when worn alone."

Rarely bestowed on non-British subjects, the entire series of awards was issued by authorization of the King in tribute to Rev. Penner's outstanding work in ministering to the needs of India's third largest leper home, located 400 miles from Calcutta in Champa, of the Central Provinces.

He terminated his long career in 1941, prior to the outbreak of war, and returned to the states. He and Mrs. Penner have since been residing in Newton.

Mrs. Herbert R. Schmidt, of this city, daughter of Rev. Penner, was born in India and spent several years there where her parents were engaged in missionary work.

October 16, 1957

Mrs. Martha Penner

Mrs. Martha Penner, 76, widow of the Rev. P. A. Penner, died Wednesday evening at the Bethel Home for the Aged, where she had resided since May 16, 1953. The home formerly was at 108 S. Walnut.

A retired nurse and missionary, Mrs. Penner was born Feb. 15, 1881 near Goessel, a daughter of the Rev. Henry and Helena Richert. She and the Rev. Mr. Penner were married Aug. 24, 1909 at Goessel.

She moved to Newton in 1941 from India, where she and her late husband were engaged in missionary work for many years. The Rev. Mr. Penner died in October, 1949.

She was a member of the First Mennonite Church.

Survivors include a daughter, Mrs. H. R. (Mariam) Schmidt of 608 E. 4th; two granddaughters, Mrs. John (Lynn) Ensz and Miss Susan Schmidt of Newton; one great granddaughter, Lori Ensz of Newton; one brother, Prof. D. H. Richert of North Newton, and a sister, Mrs. H. D. Epp of Henderson, Nebr.

Funeral services will be conducted Saturday at 10 a.m. at the First Mennonite Church. The Revs. J. E. Entz, J. J. Thiessen, W. F. Unruh and Orlando Walter will officiate and burial will be in Greenwood Cemetery. Mrs. Penner's body will lie in state Friday afternoon and evening at Moody's Funeral Home.

The family requests no flowers and that contributions be given to church foreign missions.

Dr. P. A. Penner was born in the large exclusively Russian village of Billisirkov, S. Russia, April 2nd 1871. Raised and educated in the United States, he has now completed forty years of untiring service among the lowly and needy of India. Though his largest work has been among the lepers, through these decades he has had abundant labors in almost every kind of mission service. This work his Master has abundantly blessed.

Peter Abraham Penner was blessed with noble Christian forbears. They originally came from Holland and helped to build the first great dykes of that land. They then settled in Russia during the reign of Catherine the Great, Empress of Russia. Physically, mentally, and morally they were a healthy people. They liked to travel, enjoyed social contacts, and loved home life. They were devoutly spiritual. To a large extent they were a commercial people.

His paternal grandfather, who reached the age of one hundred and two years, was one of the first men in South Russia who insisted on the imperative need of a new birth for every human being. He knew the contents of his Bible from cover to cover. For many years he made extensive journeys twice a year to purchase mercantile supplies for his business. While on these trips he always made it a point to read the New Testament stories to the inn-keepers and guests, with whom he came in contact, and with them shared the joy of his faith.

The maternal grandfather was similarly earnest in his faith. Dr. Penner's own father, the recently deceased Abram Penner of Mountain Lake, Minnesota, also reached a ripe age of ninety-one years. He likewise was a witnessing business man for Christ all his life. He never forgot the Lord's injunction that the first-born is holy unto Him. The mother was an unusually talented Christian. Mind, body and soul, herself and her family she gave to the Lord. Her decisions and opinions were clear and free from any doubt, reflecting her completely integrated and Christ centered life.

Thus the "forerunning grace of God" laid the foundations for a life from whom much was to be expected.

When little Peter was five years of age, the Penners left for America. They first settled in Ontario. Later deciding on Mt. Lake, Minnesota, they settled there when the place was little more than a watering stop for the train engines.

Others followed. With characteristic initiative, the Penners led the way in laying out a town park, streets, planting shade trees themselves, some of which are still standing today. Residences and business houses were erected. With these, at once these godly pioneers made provision for private Biblical instruction for their children in the grade schools and later in a privately financed parochial school.

As town Mayor, leading business man and interested in every line of public welfare, Father Penner was not too busy a father to see after the best educational interests of his children that those days afforded. After Peter was through the public schools and the parochial school, he was sent to the State Normal School at Mankato. A practical phase of his education consisted in helping in his father's business. In the school and in the store, Peter was a favorite among old and young. They loved stories and he liked to tell them, and could tell humorous ones as well. In the literary societies and mission festivals of the Sunday Schools the young people gave programs that created much interest. Their studies of countries that were without the Gospel made a deep impression upon them and upon their hearers.

While still in school it was even then whispered that bright, friendly Peter might someday be a Missionary in foreign lands. Godly ministers added their share to the spiritual foundation building. The Elder of the church, the Rev. H. H. Regier, was a deeply mission minded man. Under the ministry of Rev. J. B. Bear and Rev. Christian Kaufman young Peter was converted. He gave his heart to the Lord and his life in full time service to God. The call to be a missionary crystallized. After he once heard it and obeyed, he never doubted. Other calls came for service in the Kingdom, but he was sure God's call for Him was India. After finishing his work at Bethel College, he accepted the appointment of the Board of Foreign Missions to open mission work in India in the name of the General Conference Mennonites of North America. To meet pioneer difficulties, he took special work in New York City for one year.

With his newly wedded bride, Elizabeth-Dickman Penner, Rev. Penner set sail for India. Together with another young missionary couple, Rev. and Mrs. J. F. Kroeker, they entered the Gateway of India, Bombay, December 9th, 1900. Their first home was with the American Mennonite Mission at Dhamtari which had been opened a year previously. Here Rev. and Mrs. Jacob Burkhard lived. From this temporary home the two young men, Penner and Kroeker, set out on repeated and extensive trips and journeys seeking the God appointed location for the future India mission of our Conference. Rev. David Goerz, who had previously been sent to India to supervise the distribution of funds and supplies for the stricken ones of the famine of the late nineties, gave them such guidance as he had gathered from wide traveling and contacts. "Jehovah-Jirah", The Lord will provide, was literally fulfilled to them in those days. He provided the present field, and gave us one of the best in climate and opportunity in India.

Language study was not neglected. Although there were no such arrangements as language schools nor supervised language examinations, Rev. Penner had acquired a masterful command of the Hindi language.

Pioneer beginnings were hard. The young missionaries' abilities and consecration were tested to the core. After the land for the first mission station was registered, they left the hospitality of Dhamtari and were now on their own, no shelter, no garden of vegetables, no well for water, no Christian community, no trained workers with the Hindi language; nothing but faith, God, and a small backing from America.

Two daughters came to the Penner home, Linda and Mariam. Little Linda succumbed to the harsh demands of pioneering and was buried in Champa in September 1905. Early in January 1906 Mrs. Penner suffered severely from an abscessed tooth. They went to Calcutta, where she died, and was buried on January 3rd. In March of that year, little Mariam left with her grandfather for the U.S.A. The black haired youthful Missionary turned silver white. The call remained clear. His consecration never wavered. He was God's for India.

Nor did God desert him. From Dhamtari came Rev. and Mrs. Jacob Burkhard to keep house and sustain with prayer and fellowship. They gratefully gave up their needed hill rest, and instead with cheer broke up the excruciating loneliness of those dark days. In New York City Rev. and Mrs. P. J. Wiens heard the call of need, sacrificed their plans for study, were married by Rev. A. B. Shelly, and prepared for and sailed for India on short notice. They arrived August 1906.

Rev. Penner then proceeded on furlough. Here again God met his needs and the needs of a great expanding work when He brought into Bro. Penner's life Deaconess Martha Richert, who became Mrs. P. A. Penner as we know her today. Through the years since 1909 she has most worthily shared in all the labors and successes of their work.

It was during the first term of service in the midst of manifold missionary activity that Rev. Penner one day befriended two leper beggars. Simple huts were provided for them down by the river's side away from contact possibilities. Others followed. There they were fed and housed. From this little nucleus grew the present large Bethesda Leper Home, one of the largest in India. This largely receives its support jointly from the Government and The Mission to Lepers, though Rev. Penner has with few interruptions been its Superintendent for all these years.

Leper parents who came bringing their children came thus endangering the lives of these children. So the segregation of these children required a home, a boarding Home and a school. Thus the homes for the untainted boys and the untainted girls came into being. In these homes have grown up a large number of children who through the years have been the special charge of Mrs. Penner.

Dr. Penner served the mission many years as President or Superintendent. When this office was turned over to an Executive Committee, he continued to serve with few interruptions as a member of this Executive Committee. He has been an incurable evangelist and has spent many weeks each year evangelizing the villages of the Champa area. He has served for many years as Chairman of Mission Conference, and at all times on its committees.

He has seen the work in India from its first humble beginning with nothing, to its present magnitude and its most promising future. He helped establish the third station, Mauhadihi on the south, then the fourth station, Korba on the North, then the fifth station, Basna, way to the south with its far-flung net work of village churches. He was here when with the Kroeckers he was the only missionary,--and he left it with a sustained devoted group of twenty-five foreign co-workers. There were no Christians when he came,---NOW they are found by the hundreds and thousands over a territory 125 miles long. There were then no church buildings, no schools,---now the congregations and the institutions are bulging out the walls of their buildings.

He has been a builder, and has built well. He supervised and managed the building of many many buildings in Champa Leper Home and on the Mission Compound. Visitors today marvel as they go through the leper colony, so beautifully and well laid out, a veritable little city on the banks of the river,--where forty years ago existed a few miserable huts.

In the midst of this little city stands the Bethesda Leper Church. There is perhaps in all India no Leper Home, nor Leper Church, in which prevails such a thorough program of Church Worship, Sunday School, Bible Teaching and Bible Courses, Catechetical Work, Prayer Meetings, administering of the sacraments of Lord's Supper and Baptism, ministering to spiritual needs of the leper, all purely voluntary, as in the Champa Home under the dynamic leadership of Bro. P. A. Penner.

As senior worker, counsellor and friend, he has won a lasting esteem in the hearts of those who have worked with him. Thus with Mrs. Penner he left India April 1941, after forty years of service as Missionary, Evangelist, Administrator, Benefactor of the Leper, Friend of poor and needy, Builder of brick and mortar, Preacher of the unsearchable riches of Jesus Christ, Teacher of the Bible.

In recognition of his services, the Government of India presented to him the Kaiser-i-Hind Silver Medal in 1926, the Silver Jubilee Medal of the King Emperor, George Vth in 1934, and again the Silver Bar in 1941.

And yet, in all and through all, he claims that he is merely a sinner saved by grace, and if any honour there be, he gives it to the unstinted grace of God, which was not bestowed upon him in vain.

Service is the word written large in the heritage of Mrs. P. A. Penner and it must be qualified by saying it is Christian Service written in sacrificial deeds of holy compassion.

Mrs. Penner's father had been born in Prussia Germany and moved with his parents to S. Russia. Here he married and served as village school master and unremunerated Minister of the Gospel in the Mennonite settlement.

Her mother, Helena Unruh, received a good education and in her beautiful home, in her beautiful handwriting, kept the records of the town of which her father was mayor. When the preacher-teacher, Rev. Richert, was left a widower, with seven motherless children on his hands, the Mayor's daughter became the preacher's wife.

They migrated to the the U.S.A. where they took up homestead land. Again the preacher served gratis the growing Alexanderwohl community, shepherding this community as one church, and laying the spiritual foundations of this large settlement which in later years became four distinct congregations.

Into this pioneer home on the prairies of Kansas eight more children were born. One of them became Dr. P. H. Richert, for many years Secretary of the Foreign Mission Board. Another of the sons became Prof. D. H. Richert, for many years a member of the Bethel College Faculty. And among the youngest of the fifteen children was born Martha, now known as Mrs. P. A. Penner.

Pioneer days were hard. God-fearing persevering hard work and thrift resulted in bountiful crops, poultry and livestock, and beautiful orchards as one reward of the cooperative family endeavor. Hospitality was one of the joys of the family. Like Sara of old, Mother Richert gave out with a smiling eager hand the best she could to visiting "men of God",--itinerant ministers, furloughed missionaries, and Mission Board members.

In ideals of religious self-sacrifice and devotion, thrift and orderliness, the home provided an ideal school for the children. They loved their home. Although they knew no so-called luxuries at home, good books were always furnished. Martha was a fast worker, so she daily found a little time for reading in this busy household.

As minister's children, they grew up with the church, with the church schools and with mission interests deeply imbedded in their daily consciousness. The father was for many years a member of the Mission Board.

In this godly home atmosphere little Martha grew up an affectionate, sympathetic, helpful daughter. Little unfortunate helpless creatures always won her compassion. She would run with her dish towel to a crying chick to aid it before finishing the dinner dishes. She was good in caring for married sisters' babies. She had a way with babies and little children that won them to her. A quiet steady child, she worked hard to get her lessons well, yet could hold her own in a dispute when a moral principle was at stake. When she was fourteen years old her father died. Her former teacher, Rev. Balzer, in due course of time became her step-father. With a father and step-father both teachers, the urge for an education pervaded that home. But education was not handed out with easy cash. As each of the elder ones finished and in turn paid for his or her education, a younger one won the opportunity to go on. Thus a great desire to be useful for the Lord and to serve humanity led Martha to consider nursing. She finished two years of Academy work at Bethel College and then left for Cincinnati where she finished the deaconess course. As a deaconess she was truly a pioneer among the women of her church. Her practical nature and health and sturdy build as well as her eagerness to help the needy made her an ideal deaconess. Her faithful loving service blazed the way for others to follow. In those early days a great deal was expected of the deaconess. Besides the care of one or more patients in the home, she did all the housework, and in some places she even had to chop the wood that she used. For should not a girl that had to be paid a dollar a day earn it?

One day she received a letter. Her brother-in-law, President of the College requested that she come the next day if possible. There was a matter of great urgency to talk over. What grave matter might this be that could not be written or phoned? Taking the old grey mare she set off in the top buggy fifteen miles to the home of her sister and brother-in-law. Praying all the way that whatever it might be, the Lord would show her the way, this brave woman arrived.

There she found waiting for her the Professor's guest, the young missionary widower, Rev. P. A. Penner, recently returned home from India on furlough.

Would she go with him to India? God guided consent. For announcement they appeared together at the concert in the college that evening. Sensation? The news spread like wild fire. All over the country the intended quiet wedding was turned perforce at the wishes of a multitude of friends into a big church wedding at which hundreds joined with their blessings and felicitations. The whole congregation and neighboring churches took the wedding in charge and made merry. The father's wish though he was not there to see it, was fulfilled. One of his children was going to the foreign field as a Missionary.

Mrs. P. A. Penner is "Mary and Martha together." She is the ideal foster mother and trainer of the many untainted leper girls that came into the Home. With unhurried and pleasant hospitality she welcomed all who came as guests into the Penner home at Champa C. P. India.

During the years when there was still no Missionary Physician on our India field, up to 1925, she gave efficient service to all who came to her for medical help, and she was a

clever doctor to the missionaries as well as to all the afflicted neighbors around about the Champa Mission Station. Once when called to a distant village, she found a high class young married woman in coma, "obsessed with devils." Diagnosing the case as hysteria, she prayed. Then with quiet confidence and firmness, taking her hand, she commanded the young woman to open her eyes. The woman obeyed, and came out of her spell. When the Wiens' twins were born, she cycled twenty-five miles over rough country roads to Mauhadihi to serve. Her robust health of those days, her capable hands and quiet and consecrated confidence made her a helper and a mother under many difficult circumstances.

She has spent thirty-three full years in this service when she sailed for the U.S.A. with her husband in April 1941. With Dr. Penner she has borne the brunt of the hard years of unstinted service and with him she shares the success and joy of their abundantly blessed labors.

"Missionary News and Notes"
Vol. XVI, No. 6
February, 1942



FAMILY Audrey Richert

ADDRESS 659 Geo. Washington Blvd., Wichita, Kansas

NO. I-16-1

[illegible]

FAMILY Carl H. Epp

ADDRESS Henderson, Nebraska

NO. I:17:2

	Birth	Place of Birth	Church Membership	Date of Marriage	Occupation	Died
Father: Carl H. Epp	Feb. 13, 1919	Henderson, Nebraska	Mennonite	May 22, 1948	Farmer, Henderson	
Mother: Margaret Ruth Tieszen	Apr. 7, 1921	York General Hospital York, Nebraska	Mennonite	May 22, 1949	Teacher Clerk in bank Homemaker	

[illegible]

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HEINRICH RICHERT

A Mennonite layman teacher and preacher of love by the Grace of God.

Here, at the end of our book of the Mennonites of Dutch - West Prussian - Russian stock, we offer as a last salute to them the biography of the late Heinrich Richert.

He belongs to Holland by descent, to West Prussia by birth. He grew up and matured in Russia and lived his last 20 years in America. The story of his life should encircle all the mentioned groups of our Mennonite family with a golden thread and incite many of us to the same ability and faith.

We give the document with all details because it describes the present life of the Mennonite and especially the life of the Mennonite schoolteacher and preacher in Russia and America.

"Heinrich Richert" - A short sketch of his life and work. By Professor C. H. Wedel. (Bundesbotekalender 1897)

Heinrich Richert belongs to a family which was highly regarded in his community. Their ancestors came from Holland and later migrated to Prussia. According to old tradition and papers a certain Knels Richert, an honorable cobbler joined the Mennonite community in Danzig in 1632. A reliable pedigree of the family begins with his name. Richert's ancestors were healthy people who died in old age. His grandfather, an honorable assistant preacher, was 74 years old when he died in 1845. His grandmother lived 72 years. His father, David Richert, was born in 1806 and also reached the age of 72. He lived to see the pioneer years of the settlement in America.

Richert's mother was born a "Dürks"; she was born in the memorable year 1812 and died in 1864, a Christian woman who had suffered much. Heinrich was the eldest of 12 children. He saw the light of day on May 23, 1831. His place of birth had the long name of "Gross-Deutsch-Kunapat."

The reader can imagine that this is an unclassic mixture of German and Polish. Richert himself could not give any clue as to size and nature of this village of his birth. He knew from his father that it used to be located in the lowlands of Kulm. Before he had finished his first year, his parents left their home in Prussia like so many before them, and now together with many others they traveled towards the big empire of the Tsar.

There they found a new home south of the River Molotschna in a Mennonite colony in the midst of their brethren. They settled in the village Alexanderwohl, which was founded in 1819, and here is where Richert spent his youth.

It was poor and needy in every respect. But Richert's parents knew Him who reveals Himself to His children on rough roads, and Richert was grateful to God in his old days for the religious impressions he received in the house of his parents. Old David Richert was a marrowy, impressing personality, tall, with a swift walk and lively gesture. The writer always remembers him when he tries to recall the old German Arndt (a poet). The friends remembered the mother well because of her exactness. It was the industrious life of the peasants that could be witnessed on Richert's farm. Nevertheless the needy conditions would not disappear. The bad luck never passed him by, as they used to say. If there was an epidemic among the cattle, scarcely a hoof remained on his farm. If there was a poor crop, his land did not produce enough to pay for harvesting it. If children got sick, his house looked like a hospital. One year a tornado blew down from the northern mountains and seemed to destroy the whole village. Everybody was prepared for the worst. However, the storm slightly damaged most of the houses or broke only a few branches from the farmer's trees, but it dumped its full fury on the farm of old David Richert, completely destroying his sturdy barn. It is only natural that Heinrich, as the oldest son, participated in all those bitter experiences. They were afflictions of God which also pertained to him and which, in his early youth, developed the manly seriousness of life which prevented him from committing boy's tricks.

Later he deplored that the village school could offer him so little. One of his teachers used only the Low German language (Platt Deutsch). The lessons of those days were meager because our good old people lacked in judgment as well as property and means. It happened in those years that great excitement arose if a teacher dared to teach Biblical history. The "newcomer" was brought before the Mayor who "sharpened

his Mennonite conscience" and ordered him to stop such un-Mennonite innovations. The new branch of teaching could be initiated only by order of the authorities. The village schools of those days were sad pictures and if the contemporaries think back, it seems as if they only remember the frequent whippings that were so common.

Richert must have shown his perceptive ability in his early youth. He used to tell how old Mr. Cornis visited his parents during his inspection trips and how he used to test his knowledge several times. Once he even gave him a small printed geography. That was a precious gift for a schoolboy of those days, and it helped to increase his eagerness to learn. His parents helped him develop this hobby. Despite a poverty stricken life and although he missed his oldest son at the farm work, Father Richert sent him during several winter seasons to the village Lichtfelde where he joined a class under an efficient schoolteacher. He did not mind if the neighbors shook their heads because they felt the learning of the young student could possibly endanger the whole village life. The fact that Richert was accepted in the community through holy baptism in 1849 shows that school life did not spoil his inner life but ripened very early to a certain firmness. The holy act was executed by Elder Peter Wedel.

By using all means to complete his schooling Richert progressed far enough that some of his friends proposed that he should be the schoolteacher for a school to be built in a new village. He passed the required examination and moved to the newly erected village Nicolaidorf, in 1851, southeast of his home town. Here he started the profession that captured his soul and to which he devoted all his affection until his last days.

The meager frame of his new life was completely in agreement with his scanty circumstances so far. The community furnished him modest room and board and gave the young teacher a year's salary of 25 Rubels. The furnishings from home were small and he often told his children how he did not even have a Sunday suit when he started his work. He had to ask a merchant in a nearby village for credit to buy the necessary cloth until his finances were in better shape. Richert thanked this man all his days for helping out the young schoolteacher.

He who knows that there are no bright conditions in a new settlement can imagine how Richert's position was during the first days of his life as a schoolteacher. There was hardship everywhere. For now came the years of the Crimean War. And the later proverbial prosperity of the colony came after the war. But he had learned as a child to live a meager life and even learned to draw on the sunny side of it. His father had given him a horse as was the custom in those days. To go for a ride after a day's work in the dull schoolroom was really a relaxation.

One morning his father entered his house with a sad face. Heinrich felt at once that something had happened at home, and he asked about it. Father Richert could not stop crying and told him that thieves had stolen his best (pair) of horses the previous night. The son did not hesitate a moment. He took his good horse and gave it to the father who needed it more than he did. It was hard for the old man to accept the gift, however, he was forced to do so and went back home with the horse.

In his school Richert was soon an expert teacher. He knew how to conduct a simple but clear lesson. He knew especially how to teach religion in a fine way so that the good behavior of the village youth showed the deep influence of the young teacher. Many of the methods of teaching would seem ridiculous to a modern teacher, but the success of a teacher is his faithfulness, and Richert had faithfulness. One of his supervisors came one day on an inspection tour, witnessed the lessons, the room and the pupils and left with praise for the bewildered teacher. Something like this was rare. Unfortunately our people have not much praise for the work of spiritual workers. There is always someone to criticize them but rarely a man who has an understanding for his work. This condition was really a problem at that time.

The children were crowded in a small low room leaving barely enough space for the teacher to stand. Only a few books were available and the teacher had to lecture the pupils. He often spent his free time preparing books and sharpening goose quills for his pupils. Too often the older people attacked him for his "modern" teaching methods, they wanted to be informed about school matters and agreed only on things which they knew "in the good old days." The best discussions were had with the old, well meaning, but shortsighted "preachers" who used to supervise the schools. Many members of the village belonged to a congregation which insisted on the ancient forms. The sermon was only read from the script. A free prayer was not allowed. Singing was practised only in old-fashioned rhymes. Richert and other teachers used the free prayer and sang with several voices to the joy of the students. The great day of the school was the examination day. It was held in May when in Southern Russia

the flowers were blooming. The children used to decorate the schoolhouse. The whole community arrived and listened three or four hours to the examinations. It was a solemn end of school for the boys and girls who said goodbye to the teacher and received his last admonitions. Richert received many grateful thanks from students and parents on such occasions. Sometimes his brother-teachers gave him a hard time for his free prayer and "colorful" singing - they tried to "sharpen his Mennonite conscience!" However, he did not lose his temper. Laconically short he proved the Biblical correctness of his method and he rose to a level of independence for which he was famous in his public work.

In his older days Richert often told his children how, with the help of God, he met his wife. In due time he became dissatisfied with his single life and he married a girl name Anna Schmidt on June 16, 1853. His salary was slowly increased and he felt happy with his growing family which now included several healthy children.

In 1859 the congregation (Alexanderwohl) elected him to serve in the holy office of preacher. This brought many problems. His work as a teacher already required all his efforts. He was poor. His family was growing. He was afraid he did not have enough knowledge and strength for the high office. But after he considered it a call of the Lord, he was ready to follow and he was ordained by the Elder of the congregation.

It was a difficult time for the new servants of the Lord. They were both teachers and many of the older congregation members were afraid of all kinds of learning.

The congregation had to work itself out from old ruts into new ways. This required wisdom, consideration and firmness. Certain circles wanted to avoid anything that seemed new. Some people wanted those punished who tried to organize "Bible Societies." The Elder of that time, Peter Wedel, was not afraid of new trends and helped to introduce many new and useful institutions for Alexanderwohl. The Gnadenfeld Community brought a lot of interest along these lines from Prussia and continued its mission hours and festivals in Russia. They did not mind if there were called "Bommelfeste" or loafers festivals.

From here the first student of a mission went to Barmen for his studies and then to Sumatra as a missionary.

Richert was a pillar in his congregation for mission activities. Soon they organized their own mission festivals and in most cases he was the principal speaker. As a preacher he showed the same fine character which distinguished him as a teacher. His sermons were simple, well prepared and edifying. There was nothing artificial about his sermons, nor did they contain any unusual pathos. His voice was natural, he was modest. There stood the teacher in the pulpit. He sought in simple words to teach the truth of the gospel. His sermon was modest and had a natural solemn flavor. He had the courage to attack wrong doings. People in the church had the bad habit of remaining seated while the preacher gave the benediction. One man looked for his cap, another one would put away his glasses, the women arranged their clothes, shawls and hats. Richert told them about Numbers 4:6, that Israel was standing while receiving the benediction, and he insisted on following this custom. This was debated lively. However, all the preachers were in favor of this new custom and the community received the benediction while standing. However, a few still remained seated.

His work in the community soon proved to be a blessing. He deviated from the old method of counseling and admonishing by directly entering the personal life of everybody. Through this he helped the people more with their own problems. In a sermon of Ephephias he asked with deep earnestness: "Community of Alexanderwohl, where is your Savior? Where do you Worship Him? Where do you bring Him your treasures?"

In a few years Richert grew to what a preacher should be, - a witness - a witness of what God had done for men and what he himself in his holy life had recognized as the truth. He preferred to get his knowledge from the Holy Scriptures and through his work as a teacher he acquired considerable knowledge of the Bible. As a sideline he studied "Hofacker's sermons" and he liked to read scripts of theological contents. However, he did not deviate from sound biblical teaching even if there was a tendency to do so during the first part of his official job, when the so-called "Friends of Jerusalem" had not yet revealed their true character.

His living conditions were much more agreeable when in 1860 he was hired by the school at Gnadenheim. This friendly village was bedded between orchards and woods and barely a mile distant from Alexanderwohl. A wide road lined with trees connected the two places. In the midst of the village stood the brick schoolhouse, surrounded by big trees. Here Richert spent the years until he emigrated to America. He knew how to settle down here and found the contentment he needed in doing so. His family

had two living rooms, one small kitchen and two small halls. However, the latter were also used daily by 70 to 80 students. The door to the cellar was in one of the living rooms and it was no wonder that one of the children one day fell into it. The parents and 10 children eventually managed to feel at home in this small house. Real budgeting was required to feed all the children with the small salary. For years Richert repaired his own clothing. He mowed his meadow by himself, also his wheatfield, and he used to thresh the wheat with the threshing stone like the old fathers used to do.

The children had to help, working and saving, so that the one pair of shoes would last two winters for each one of them. The second year, of course, the shoes were well patched up. During the summer they went barefoot. But his family was healthy and Richert felt very good in Gnadenheim.

Of course, there was hard work for him at the school. The village was large, the schoolroom small and the first graders had to sit in a gallery. But the children liked him and his influence on the village youth was considerable. He was also respected by the older people, who referred to him as "Ohm Richert," i.e. Uncle Richert.

Richert warned the children at school against dancing and similar pleasures. This seemed to be too righteous to some young people. One day they had a merry evening in a remote house, played harmonica and tried to jump around to the music. However, they had no clear conscience and they feared the teacher might come and look. Therefore, they posted sentries outside to be safe from surprise. And they guessed right. Richert heard the music, went to that house to stop the nonsense. However, when he opened the front door the children poured through the rear door as if pursued by a gendarme. It was a pitch black night, the dancers collided with each other and with posts and trees, where they collected knots on their heads.

This, of course, was punishment enough for them. Through this dancing, they got a bad reputation and Richert's authority increased. His work in this village shows how a schoolteacher with character can get tremendous influence in his community. Some of his students later joined the "Brudergemeinde" which had a few different views than their teacher. Most of them, however, were grateful to him and many of them wrote him later that through his teachings they found their place in an eternal society.

In 1869 Richert's beloved wife died. When he wrote of her death to a friend, he added: "I was not worthy of her." She left him 8 children, the oldest 15, the youngest 3 years old. For some time he tried to manage alone as well as possible. He saw that with his children, his teacher's job and without a mother for his children, he would run from one difficulty into another. Helena Unruh, who used to be his best student, became his second wife and a mother for the children.

Missionary Dirks who was on his way to Sumatra with his wife, married the couple and used Philippians 3:14 as wedding text.

A new era arrived in the friendly schoolhouse with the teacher's young wife, who had a tremendous task of raising eight little children. Some pleasant years filled with rich work in his profession as teacher arrived now for Richert. It was questionable if it was possible for him to continue longer with that job with his big family. His salary during the last few years may have amounted to approximately 500 rubles. This was not enough to cover all the expenses related with his position. However, he stayed. His work load increased steadily. His job as a preacher required more work from him. His opinion was appreciated by the school board even though he was one of the most humble teachers. The people in his village liked him and when somebody was ill or dying they used to ask for him as a pastor. Many rich people who usually had their own circle of entertainment visited him at his home. His simplicity and his unaffected piety and his serene way of life won him the hearts of the people.

He joined the first trek of emigrants who left the old home and moved to American soil with his family in August of 1874. In the State of Kansas, 15 miles north of Newton, he started building a modest home and it was here where he spent the next 21 years.

The first years in the new world were days of hard labor and grave anxiety. Possessions were negligible. Therefore, it was necessary for him to arrange for loans. Now some friends lent him money and they didn't push him for payment, however, he tried hard to meet his obligations. That made it necessary for him to work hard and with great frugality. Everybody around him already lived in paneled homes when his guests still had to look at the rough boarding in his rooms. In addition he had the requirements of his office as pastor which required much travel. It often happened that he had

to take his horses from the plow and drive out to settle congregational affairs when everyone else was plowing. In many circles it was considered heresy to help the preacher in carrying his burden. Eventually Richert was free enough to declare to his congregation that the New Testament tells differently about the relationships between a congregation and its spiritual workers. Nobody contradicted him. Owing to this mis-relationship, he had an especially hard time. His efficiency was soon recognized by his American brothers when he attended conferences. Therefore, they elected him to the committees for missions and schools which again required some traveling. Gód's help obviously accompanied him in solving his economic problems. His crops were rich and after a relatively short time he was able to pay his debts and consider himself an independent farmer. He remembered well a dear friend and creditor who donated to him the interest of one year to buy a Daechsel's Bible Commentary.

Even when he was no longer a teacher, Richert still remained a friend of the school and showed his interest in it. He had an important part in creating and running a preparatory school and he had great joy in the beginning of Bethel College. Generally Richert was always ready to help in anything that promoted God's Kingdom in the right way even if everything was not according to his tastes. He tried conscientiously to do his job in the committees to which he was elected. He made many trips to school and mission affairs. Until his last days the mission events occupied his time day and night. In committees and conferences he tried, like in all his relations to preserve his manliness. He was thinking for himself. He was able to say "yes" and he was also able to say "no", even if there was the danger that one of his brothers, whom he highly respected, did not agree. Sometimes he expressed his views in such a way that some brothers who had other opinions found it difficult not to be offended. With this we point to his weak side. The extreme of self-reliance lies in ruggedness. However, a sketch of a life has also to point out a weak spot of the personality it is describing. The picture of a disciple of Christ becomes more valuable by showing how God can make out of a poor and sinful human, a being which served to His Glory. In committees and conferences, in the congregation, as a preacher and pastor, as a teacher and among his family and friends, Father Richert distinguished himself as a man who prepared himself for his Heavenly Father during his latter years. He had the high esteem of his neighborhood and it is not a mere saying that everybody around him suffered a tremendous loss when unexpectedly his public appearance came to an end. During the Fall of 1890 he attended a meeting of the general conference in South Dakota and on his way back he stopped over in Nebraska. It is here where he read the Gospel from the pulpit the last time. He had barely reached his home when he suffered a stroke at the table. The stroke partially paralyzed his left side and made him an invalid for the rest of his life. For several months he was required to stay in bed. It was hard for the strong and work-happy man to pull himself loose from all future plans and external hopes of life. In his quiet sick room he spent many a day in deep inner education until he could say - "If I have only You, My Lord, I don't want anything else." By Spring of the next year he recovered again. His family and his friends were still hoping that he might be himself again. But his strength was broken. He could not work his farm any longer. He could not travel any longer. He had to give up everything he tried to start and go back to his sick room. From here he showed a keen interest in the congregation. When his old friends and his children visited him, he could feel good and happy as a child again. He was so grateful to his God that in those quiet days he was able to do much reading. During the last weeks of his suffering he enjoyed the book by Nast about Healthy Theology, "Christologic Reflections." On the last day before his last stroke he finished his reading about the mission in Cameroon, Africa. As father of his house, he brought his worldly affairs into order. His last reminder was to his family. He reminded them all of the one thing that is necessary when he could not longer do anything else. And how he did repent before God about his blunt ways, as he called it, and of his impatience which, of course, accompanied his sufferings. He told his children that his entire hopes are based on Christ and His blood. He had the great joy yet to receive the visit of his old friend and brother in the Lord, Heinrich Dirks, from Russia. This was for him like a last ray of sunshine. In the morning of the 12th of October, 1895, he suffered a second stroke which paralyzed his right side, leaving him speechless and helpless. They carried him to his bed where he fought his last fight sitting upright. His children, his relatives, and his friends came in but everybody saw that this was to be the end. In the second night of his fight one of his daughters thought the end might come. She awakened all the others and asked them to come in quickly in order not to disturb her father. But soon the sick man started breathing again and the fight continued. Outside the weather was beautiful as it is in Autumn. The sun shone brightly and mild. The contrast between the beauty of nature and the seriousness of death was depressing. The dying man was able to shake hands now and then with one of his dearest. Most of the time he was conscious and understood the songs and chapters from the Bible which they read to him. The reminder of the Apostle (Heb. 4:16)

which their father preached to them so often became significant - "Let us therefore come boldly into the throne of Grace that we may obtain mercy and find grace to help in time of need." Eventually his beloved ones only prayed - "Oh, Lord come soon." The dying man had to fight four days and nights without being able to drink one drop of water. October 16th, in the morning at 10 o'clock was his last hour. Now his beloved ones knew that he was saved. For they could sing about him, "Victory, victory, the fight is done, now he has his crown." His first wife had borne him nine children, one of which as a baby and two daughters as young wives had gone before him to their eternal home. From his second marriage he had eight children, one of which died in infancy. Therefore, 13 children surrounded his casket. October 19th they carried his earthly body to the cemetery. His colleagues carried the casket. A great number of mourning people gave him the last honor. Close to the church where he spent so much time, in which people so often heard his preaching of Christ, is where the dear servant is buried after the events of life until Jesus Christ, Great and Sublime, will awaken him forever.

It is hoped that the picture of his life will not disappear, especially for the purpose of guidance of the coming generation. Richert did not want to appear what he was not, but his life shows how it can give eternal content to a very simple frame of life by following our Lord, Jesus Christ. Many must thank him a great deal, therefore, we can say of him, the teacher will glow like the Glory of the sky and those who taught so many to justice will glow like the stars now and forever.

This translation of HEINRICH RICHERT'S biography comes to us as a courtesy from Karl Hilty, a great-grandson, who had a friend, Mr. Bauer, translate it from the book by P. M. Friesen, ALT-EVANGELISCHE MENNONITISCHE BRÜDERSCHAFT IN RUSSLAND. Halbstadt, Russia 1911. (See Part 2, p. 99-108.)

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